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Pro-Slavery.

The following absurdity we cut from the Daily Chronicle—if we remember right of Philadelphia—sometime since.

ODE TO WM. L. GARRISON.

BY JAMES WOODHOUSE.

Priest, tyrant, advocate, or king,
Of Afric's swarthy race—
Brother, or demagogue, or thing
Of meaner, dark disgrace;
A creature of deceit and guile,
Like scaly monster of the Nile,
Are you, you sooty face!
What land is this your footsteps tread?
Where sleep the free-born mighty dead?

Can they not hear? are not their sons
Obedient to their cry?
Shall they not wake their stormy drums
When traitors hover nigh?
And stand defiant of the throng,
Whose blackened hearts engender wrong,
And strive to break the tie,
Which fill the honest hands that toil,
And binds the freeman to the soil?

No traitor can pollute our sight,
But he whose poisoned heart
Would break the charter of our right,
To act some tyrant's part;
Who'd crince at shrines where freemen stood,
And curse the land with shame and blood,
By discord's rankling dart;
And make a den of slaves of all,
To avenge the sable heathen's fall.

Time was, when free by Congo's shore
The fearless black man trod—
Unfetter'd as the ocean's roar,
Unaw'd by tyrant's nod;
His heart was calm as whispering breeze,
That stirr'd the foliage of the trees,
To praise the eternal God;
He sung beside his golden streams,
Secure from noontide's scorching beams.

But on the Northern winds there came
A vessel o'er the wave,
Bearing a sunny race, whose fame
Springs from a freeman's grave;
The fetters clank'd, the sabres flash'd,
The fire awaken'd muskets crash'd,
And man was made a slave!
And those dare point to freedom's hill
And say, there slavery lingers still.

~~Strike off the fetters ye have placed~~
Upon the Hindoo Hordes—
And look on souls ye have disgraced,
And bent beneath your swords;
Then turn to us in this fair clime,
And see our arms unstain'd with crime,
Our men unshamed by lords—
And view amongst us slaves like this!
Who'd stoop the British rod to kiss.

Whose doom can be more desolate
Than his, amongst the free,
Who'd bring oppression's damning weight
To bend a freeman's knee?
Or, in his rage of fever'd hate,
Would draw the darkest bolt of fate
Upon his country?
And call it, with a madman's zeal,
A blessing to the Commonweal!

Back, back to where your soul should be,
To Russia's tyrant plains;
Go from this garden of the free,
And court the despot's chains;
There treason feels the deadly blow,
And thy vile head would soon lay low,
And mark'd as dark as Cain's!
And all would smile, and all be well,
Because a slavish traitor fell!

Foul-hearted man! go to thy doom,
Unbless'd, unwept, unsung—
Go, like the Hebrew, to thy tomb,
Accursed by every tongue—
And feel, before that hastening hour,
A nation's scorn, a nation's power,
As over Arnold hung—
To drive thee, with a slave's despair,
From us, to die an out-cast there.

Selections.

From the Lowell Journal.

BLACK SLAVERY AND WHITE SLAVERY.

We quote the following from an article in the Northampton Democrat, which we find copied into the Liberator, and also into the Harbinger, though with different objects; Mr. Garrison placing it in his Refuge of Oppression, where all the pro-slavery articles go, and the Harbinger alluding to it with words of approbation:

The black slave is compelled to toil for the benefit of others. The white slave is also compelled to toil for the benefit of others, and according to the Abolitionists themselves, the labour of the white slave is 25 per cent. more profitable to the employer than that of the black, which is saying that *the white slave works one-fourth cheaper, or receives twenty-five per cent. less of what he produces, than the black slave!* The family of the black slave is sometimes separated by force. The family of the white slave is as often compelled to separate, and their children are frequently sent into the factories and cities, where their health and morals are too generally seriously injured, or totally ruined. The black slave cannot choose his own master. Very frequently it is so with the white slave—he is often thankful that he can have any master at all. The black female slave is sometimes compelled to submit to the licentious desires of their masters. So it is in regard to our own white sisters and daughters. In large cities, many of them are unable to earn a bare subsistence, except by criminal means. Among the thousands of abandoned females in New-York, we have great reason to believe there are great numbers who would gladly live a virtuous, honourable, and respected life, if they could find employment and good wages, and few, indeed, would ever have been irrecoverably ruined, and given themselves up to an abandoned life, had they always been enabled to reside at a comfortable home with their parents. The black slave cannot vote. Neither can a white woman; a white man can, indeed, but if he has this favour allowed him—which, however, he has not in Rhode Island—and if, as in most cases is the case, the white slave is allowed a common school education, the black slave is free from the care, responsibility, and perplexity which is the lot of the poor white. The negro slave is not at the trouble to provide food, clothing, education, employment, &c. for himself and family, nor does he fear that either he or they will be compelled to go to the almshouse for want of employment, or in consequence of old age, sickness, or misfortune.

This will answer as a specimen of a thousand articles which have been published in Northern papers. It is only an elongation of the vulgar remark which used to greet every opponent of Slavery—"Oh! you had better attend to the white slaves at home." Such stuff rarely, if ever, comes from any person who really cares either for black slaves, or those who are fancifully called "white slaves." It is generally used as an excuse or apology for disgusting party subserviency to the Southern system.

It is of no use to argue against such doctrines. It is barely possible that there is at the bottom the thinnest particle of reality, but every one of ordinary intelligence can see the fallacy and nonsense of all such comparisons. Poverty is not Slavery, and bears no resemblance to Slavery; bad as it is, where is the poor man who would exchange his destitution for the condition of the sleekest and fattest slave in the country, deprived as the latter is, of the right to himself, and to his family and earnings,

With nothing left of life but hated breath,
And not a hope except the hope in death?

Even in England, the condition of the poorest people is far preferable to that of the American slaves, for they are recognized as men having rights—men to be cared for, and legislated for—men who hope for a chance to be legislators themselves, and who will, by and by, have the chance. The American slave is entirely a different being, and though he may have enough to eat and to wear, and a place to lay his bones upon after a day's otherwise unrequited toil, yet he is not a *man*, but a *chattel*. This is all the difference in the world. Is *Liberty* nothing, and are victuals and drink everything? One ~~would think so from the language of these North~~ampton and other *Democrats*—Heaven save the mark!

At a late Anti-Slavery celebration in Waltham, Wm. H. Channing made a speech, urging upon the Abolitionists the duty of taking a more radical view of the question of Slavery, saying that the capital of the North and the South were leagued together in upholding one system; it was the capital of the North, he said, which sustained Annexation and the Mexican war, and he proceeded to state, how in various ways, the system of labour here, was at bottom, similar to that of the South; the labouring men must take up this subject. Mr. Channing, however, was not disposed, in considering the evils of the system of labour here, to lose sight of the far worse evils at the South; he is not to be confounded with the reformers of the Mike Walsh and Northampton Democrat stamp, for he is a thorough enemy of Slavery in all its shapes, though we think that he fancies he sees it in some cases where it does not exist. We desire to do honour, however, to *his* motives and intelligence. On the occasion to which we refer, he was replied to by Edmund Quincy and James N. Buffum, and with great effect. Mr. Quincy went fully into the subject, showing the total difference between the case of the Northern labourer and the Southern slave, not only in their actual comforts, but also in the fact that the labourer was the sovereign, and had in his own hands the power to remedy his evils, while the slave was powerless. Mr. Buffum, in a plain, blunt, but effective manner, told Mr. Channing that the labouring men themselves, and not the capitalists, as a general thing, were responsible for Annexation and the war, for there had been no more deadly enemies of the Anti-Slavery reform, than the labouring men. He stated that on one occasion, he attended a labour-reform meeting at Lynn, his own place of residence, and the people had under consideration a resolution declaring that every man had a right to his share of *the soil*. Mr. B. said that he proposed an amendment, declaring that every man had A RIGHT TO HIMSELF, and this was voted down! This reception may have been owing to the manner in which it was presented, but there can be no doubt that in an ordinary assemblage of labour-reformers, led by Walsh, Clure, or any other of the blind guides who assume the leadership, such a resolution would receive a similar reception at any time.

Undoubtedly, men devoted to particular reforms, are apt to disparage movements not their own; still, the Anti-Slavery men, as a general thing, are the men to become universal reformers. If their philanthropy is not a "simulacrum," as Carlyle would call it—if they *really* feel for the woes of the black men of Virginia and Georgia, they will come to regard ~~with favour all efforts~~ for the improvement of the race; while a man who is mainly occupied with a consideration of *his own* wrongs, may not care much for those of his fellow-men.

As for the assertion that capital sustains the war, this seems to be a great mistake. It has come to be quite fashionable to charge upon capitalists, and especially upon those who have invested their money in *cotton mills*, a desire to foster the system of Slavery, and of course, everything connected with it—this war, for instance. The "*cottonocracy*" has got to be a term of reproach, among men with a great deal of pretension to conscience, but whose conscientious scruples do not prevent them from wholesale slanders. Every man who has anything to do with changing a bale of cotton into a bale of cloth, is adjudged and sentenced as guilty of the enormity of upholding Slavery. But it is not *wealth*, but IGNORANCE, which sustains oppression and war. With wealth comes culture, and a dissipation of the ignorance and prejudice which are the supports of Slavery—that is, not that "richest men" are the most intelligent, and the most free from prejudice and ignorance, but among *a people* who are "well to do," and free from want and poverty, these things disappear speedily, and with them go the barbarian customs of Slavery and fighting.

There is no condition, here in New England, at least, which bears the least resemblance to the condition of the Southern chattels—nothing which deserves the name of White Slavery. There are a thousand disabilities which the poor labour under, and to find a speedy remedy for these should be the wish of every man, and not only the wish, but the *effort*. A consideration of evil to the negroes should blind no one to the hardships of his neighbours; and it is not likely to. But it should be recollected that the extinction of chattel slavery—the ownership of man by another man—is to precede other reforms. Mr. Buffum was right; a man must own *himself* before he can own anything else—soil, or house, or furniture, or railroad stock; and the abolition of Slavery will be the only way to bring about a general reform in the condition of man throughout the world.

From the Tribune.

A DEFENCE OF THE SLAVE-TRADE, AND OF SLAVERY AS IT EXISTS IN THE UNITED STATES.*

It is a source of deep regret that in some sections of this country, misguided persons have occasionally indulged in schemes and agitations, whose object is the destruction of DOMESTIC INSTITUTIONS existing in other sections—institutions which existed at the adoption of the Constitution, and were recognised and protected by it. All must see that if it were possible for them to be successful in attaining their object, the DISSOLUTION OF THE UNION, and the consequent destruction of our happy form of Government, must speedily follow.—*Mr. Polk's Inaugural Address.*

Whatever objections our fellow-citizens of the South may have to the circulation *there* of publications which profess to describe the miseries of Slavery, and to advocate its abolition as an unbearable evil, we have assuredly none whatever to call attention to those Southern treatises which undertake to teach "the true Philosophy of Slavery," and to defend its continuance as a positive good.

We like to hear the question argued on its merits, and consider the public very much indebted to the candid Dr. Estes, for his endeavours to inform the free North what the advantages of Slavery are, in a moral and religious point of view, as also the benefits which slaveholders and slaves, the free States and those that are not so free, derive from "the Peculiar Institution." Mr. Calhoun assures the public that "*A Mysterious Providence* has brought two races of men together into this country from different parts of the earth; the European to be the master, and the African to be the slave;" and Dr. Estes frankly admits that, "If Slavery cannot be sustained by fair argument, it should be abandoned as soon as possible, for *no one can have any interest in sustaining error.*" [p. 132.]

We shall have much pleasure in reviewing the question of Slavery, on the principle that if it can be shown to be unreasonable to keep in perpetual bondage our fellow-creatures, the sooner the practice is abandoned the better; but as to the assertion that "no one can have any interest in sustaining error," we think there have been some who had such an interest, and knew it, from the days of Demetrius the Ephesian silversmith, down to the times of the Duke

*"A Defence of Negro Slavery, as it exists in the United States, by Matthew Estes, of Columbus, pp. 206, Montgomery: Press of the Alabama Journal, 1846."

of Richmond and the Corn Laws, and of negro slavery, and its supporters, Messrs. Polk, Calhoun, Cass, McDuffie, and Estes.

The settlers who are emigrating from Europe into North America, this year, will probably number over two hundred thousand men, women, and children—enough, if they would all go West, to place three new Territories in a condition to ask an immediate admission into the Union, as non-slaveholding States. Very few of these Europeans will settle in the South. The existence of Slavery there presents an insuperable objection to the migration of free white men and women from the North. Our free labourers will not, ought not to, toil for a living by the side of the degraded slave—neither are their services required by the aristocratic, influential slaveholder.

It is fortunate, under existing circumstances, that the South has found a champion to assert her RIGHTS, as she understands them, through the Press; a gentleman who was born and reared among slaves on a Southern plantation, who bears a high character, and has been aided in his defence of Slavery by the Chancellor of the State of Mississippi, Governor Hammond, of South Carolina, and other influential Southern citizens. His work has been highly extolled by the pro-slavery press in South Carolina, Alabama, Georgia, and other cotton-growing States, and we are ready to admit that it is one of the most candid, plain-spoken, and moderate publications which it has been our fortune to meet with on the Slavery side of the question.

Dr. Estes tells us that he "has been cheered and assisted in his labours by several distinguished scientific and literary gentlemen, who kindly condescended to furnish facts, hints, and suggestions. . . . . Harsh epithets have been avoided, and the decision of the subject has been placed upon the grounds of REASON alone. . . . . He was born and reared among negroes, on a plantation, and has been with them all his life. . . . . His acquaintance among slaveholders is extensive: with many of them it is intimate." . . .

Thus we have the gauntlet thrown down; not by the author *alone*, but acting in connection with an association of gentlemen of distinguished scientific and literary acquirements, who hesitates not to represent the friends of emancipation as the slave's worst enemies, obstinate, prejudiced, inexperienced, and particularly deficient in "common sense."

If the following analysis of their arguments shall fail to convince the North in any way, we trust it will be beneficial in another—it will show twelve millions of citizens in the North what the ruling caste in the South think of them.

It is affirmed in the volume before us, that,

I.—*Slavery makes men brave and courageous.*

"There is something in the institution of Slavery that inspires with a lofty, patriotic courage. There is a higher point of honour at the South—MORE CHIVALROUS COURAGE—THAN AT THE NORTH. For example, look at the last struggle in Texas; a mere handful of Southern men—a majority of them slaveholders—contending successfully against the comparatively colossal power of Mexico."—p. 168.

"During all our wars, whether with the whites or with the Indians, Southern men have displayed high-toned chivalry and undaunted courage. *This can be ascribed only to the spirit which is fostered by Slavery.*"—p. 168.

If this be true, the immortal Washington must have laboured under a sad delusion when he willed his slaves their freedom, as also when he wrote what follows, to the father of the present Sir George Sinclair:

"I never mean, unless some particular circumstances shall compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which Slavery in this country may be abolished by law."

Mr. Calhoun indirectly represents the father of his country as its enemy. Washington abhorred Slavery—Calhoun seeks popularity by making it the hope of the Republic. In his letter to Ambassador Pakenham, 18th April, 1844, he declares that which is called Slavery, is, in reality, a political institution essential to the peace, safety, and prosperity of those States in which it exists."

Some months since a Southern worthy found himself in the Gubernatorial chair of Virginia, by the influence of the ultra-slave party there, and instantly came before the public with a Message recommending the immediate banishment of fifty thousand FREE native negroes, including those who were land-owners. His Southern Excellency was quite ready to banish from their birth-places the slaves and their children whom Washington had made free. Yet Congress continues to uphold a detestable slave-market in the metropolis of this free Union!

While Calhoun is bestowing on Washington's memory a left-handed compliment, our learned author exhibits the hatred of the slaveholder to the Declaration of Independence. That glorious manifesto declared all men free—it did not absolve the whites from allegiance to the house of Guelph and leave the black manacled—it realized both, and gave them equal rights before the law.

"Mr. Jefferson, (says Dr. E.) has done society an injury by proclaiming that ABSURD dogma that all men are born free and equal. In no particular whatever are men born free and equal."

True for Virginia, Maryland, and South Carolina, and the other slaveholding States, which have stolen, and now hold as *property*, three millions of men, women, and children, whose value and services they declare to be worth to them two thousand millions of dollars, and that unless they can continue to hold them in a cruel and degrading bondage, the South must remain uncultivated and become a howling wilderness.

II.—*Slavery will protect our Republican Institutions, preserve them pure, notwithstanding the ignorance of Northern mechanics, farmers, and labourers, and add to the power of the South in the Union.*

"Slavery (says Dr. Estes) will tend to preserve the purity of our republican institutions. I agree with Mr. McDuffie, that 'Slavery is the corner-stone of our republican edifice.' . . . . The non-slaveholding States must have a larger proportionate number of unenlightened voters than the slaveholding States. The reason of this is very obvious; it is this: the great body of those who perform the drudgery of society at the South are slaves; and in consequence are excluded from the ballot-box—while AT THE NORTH, THE WHOLE MASS, THOUGH BUT LITTLE SUPERIOR TO OUR BLACKS, many of them enjoy the right of suffrage."—p. 168.

"In point of general intelligence, (continues Slavery's defender,) *especially* in everything relating to politics, we must be permitted to maintain our decided superiority over our Northern brethren. Not only have the Southern people a superiority in point of political intelligence, but they have a very great superiority in the capacity of public speaking."—p. 143. . . . . "The South has ever taken the lead in all those great measures which have reflected most honour upon the nation."—p. 145.

As a proof that we of the North are somewhat stupid and ignorant, and that wars and jobs are planned in order to create patronage enough to pay for the easy virtue of our leading politicians, the learned champion of Slavery deals out this palpable bit: (p. 144.)

"One fact is universally known, viz: that the South has always had an undue proportion of talent and influence in the national councils.

"Out of eleven Presidents, seven have been Southern men, and slaveholders."

"When Mr. Polk's term shall have expired, our present Constitution will have been in existence sixty years—and forty-eight of the time the Presidential chair will have been filled by Southern slaveholders.

"It has been frequently charged upon our Government, that it is in the hands of a junto of slaveholders, who wield it for their own particular benefit. *It is admitted that slaveholders are now, and have been in times past, the leading politicians of the Union: and I regard this fact as one among many instances of Southern superiority.*"

Northern servility to the slaveholder will sooner or later get its due reward. What taunt could be more bitter than to tell the North that the wives and daughters of slaveholders are virtuous because of Slavery, and that the only worthless white females seen there, are the daughters of farmers, mechanics, and labourers from the New England States?

Listen to Dr. Estes:

"Unlike any other part of the world, the WHITE ladies of the South are almost universally virtuous. Such a thing as a [illegible] is almost entirely unknown among them. This is, in part, owing to the existence of Slavery among us. . . . Every town and city at the South, of any size, is amply supplied with 'ladies of easy virtue,' from the 'girls of steady habits.'"—p. 116.

III.—*Slavery promotes Piety and true Holiness; it discourages Immorality, Infidelity, Fourieirsm, Socialism, and the Anti-Renters.*

"Slavery is beneficial to the white population at the South, in a religious and moral point of view."—p 147.

"Where are the Infidel papers and parties at the South? They cannot be found. . . . . The South is the only intelligent part of the Christian world, without an Infidel party in religion. At the North there is a regularly organized party of Infidels. . . . . The same fact is true of England."—p. 148. "France, we all know, is a nation of Infidels. . . . . Infidel sentiments, likewise, are extensively prevalent in Germany."—p.149. "A Mormon preacher went to Boston and created quite a sensation among them. . . . . *Millerism* commenced, grew, and died at the North. . . . . Fourierism and Socialism, likewise, find ready advocates among our Northern friends, and these give rise to political errors, as lately manifested in resistance to pay rent in the county of Delaware, New-York. . . . . Swedenborgians, Universalists, and a host of other strange parties.—None of these are scarcely ever heard of at the South." p. 150.

"The IGNORANT AND DEGRADED POPULATION of England, Ireland, Scotland, France, Germany, and IN OUR LARGE NORTHERN CITIES, feel no sense of degradation in following any ambitious leader that may choose to form a new party in religion; a Southern man would feel his cheeks burn at the very thought of being led by any religious or moral fanatic in the world."—p. 151.

"Our slave population cannot at this time be less than three millions of souls; and of this number, *at the lowest possible estimate*, we have six hundred thousand church communicants. Four times this number regularly attend divine service; thus we have at least two millions of slaves who regularly attend preaching. Nearly one-half of some of our most popular religious denominations are coloured persons."—p. 98.

But this story of the six hundred thousand black slave communicants, the two millions of Gospel hearers, and the conversion to pure Christianity of three millions of a benighted race, a slaveholding achievement classed by Dr. Estes far ahead of Luther's Reformation, is well known to be as fabulous as are the "incalculable blessings" he ascribes to the horrible TRADE, through which Africans are kidnapped, manacled, and enslaved.

The census of 1840 tells us, that of more than five hundred thousand WHITE persons, of twenty years of age and upward, who could neither read nor write, by far the greater number are located in the slave States. Not one in ten thousand slaves knows the letters of the alphabet. The American Home Missionary Society are giving a well-timed publicity to the letters of their pious missionaries in the South, which serve to show that "while the white family are bowing before God in the parlour, the slave is preparing the morning meal in the kitchen—to him no Bible is offered; for him no prayer is heard;" "99-100ths of the slaves receive no instruction;" "a free-school system has never flourished in the midst of Slavery, even for the whites;" "large bodies of land are held by a few proprietors; the artist, the manufacturer, the mechanic, the free labourer, are to a great degree excluded."

While the learned author of the Defence of Slavery is boasting of his earnest desire to rest the continuance of "the Peculiar Institution" solely upon its own merits, after full and free discussion, the American (!!!) Presbyterian General Assemblies—New School and Old—are petulantly seen to declare all intercourse with their reverend brethren in Scotland and Ireland, on the question of negro bondage, forever at an end. Like their articles of faith, Slavery has become a subject too sacred for doubt or argument.

While the free North, by dividing itself into factions, is enabling the rule of the slaveholder to bring to its support the disgrace upon our liberty-boasting nation through an extension of his detestable tyranny, at the cost of peace and tranquillity, blood and treasure, public debt, and moral degradation, the followers of the Greek Church, in Russia, and Wallachia, are beheld in the act of emancipating sixty thousand of their slaves, and conferring on the disenthralled victims of hereditary oppression, vast tracts of a free and genial soil.

It would seem that the charge of ignorance against the North, is chiefly levelled at Infidels, Fourierites, Universalists, Heathens, and "Papists." The Pope denounces the Slave-Trade. Dr. Estes warmly advocates its perpetuation. He says, p. 86:

"The trade continued to flourish: great numbers of slaves were brought over, but it is said that it was never sanctioned by the Roman See. Some of the Roman Pontiffs, as Leo X. and Paul III. took a bold and decided stand against it." . . . . And, p. 92, "I do not hesitate for a moment in maintaining that the Slave-Trade has been *the source of incalculable blessings to mankind.*"

The tenth article of the treaty of peace between the United States and Great Britain, signed in 1814, and approved by President, Congress, and nation, declares that "THE TRAFFIC IN SLAVES IS IRRECONCILABLE WITH THE PRINCIPLES OF HUMANITY AND JUSTICE." Dr. Estes proclaims it to be "the source of incalculable blessings." The foreign trade has been abandoned, to insure to our own heartless dealers in human flesh, a better price for home-raised native Americans, at the human shambles in Washington!!!

The Doctor, page 133, asks his readers:

"Is there no chance, then, to convert the Heathen world to Christianity? I answer, None that I can imagine. Nevertheless, the time is rapidly approaching when PROTESTANT Christianity will spread over the whole earth. This conclusion is based upon the condition of the CATHOLIC and Heathen world; all Heathen, as well as most Catholic countries, are in a worn-out, sinking state. They will continue to decline, until, by an inevitable law of Destiny, THEY WILL DISAPPEAR FROM THE FACE OF THIS EARTH, and their places will be occupied by the PROTESTANT CHRISTIAN, who at this time constitutes the only portion of the human family in a progressive state."

Thus the Pope, and all who think like him, are summarily disposed of, and Protestantism is established on their ruins, no sect to be considered orthodox that does not acknowledge "the incalculable blessings" of the Slave-Trade, and consider the three millions of "moral peasantry" a corner-stone in the temple of republican piety. Mexico, on this principle, is fair game; she is Roman Catholic, Anti-Slavery to the core, and "in a worn-out, sinking state," *of course.*

Mr. Calhoun writes to Mr. S. A. Wales, under date of Fort Hill, 27th of June, 1847, that now is the time for the South *to take* her stand against the Wilmot Proviso, which inhibits the spread of negro slavery. Whig and Loco are to be unknown—all are to join in aid of "the Peculiar Institution."—"*With union among ourselves we have nothing to fear—but without it, everything. The question is far above the party questions of the day. He who is not for us is against us.*"

A very good hint at UNION. Will the North benefit by it?

IV.—*Southern Slaves are happier and better off than free labourers, but are an inferior race.*

Dr. Estes considers the negro to be the brother of the white man, and deduces his descent from Noah's second son, Ham. He admits that we are all, whether white, copper-coloured, or black, the children of a common parent, and joint heirs of a blessed immortality. "That all men sprung from the same original stock, [says he,] is what I firmly and conscientiously believe." (p. 69.)

Most of these [600,000 church communicants, who are slaves,] are orderly, correct members of the church, AND HAVE, in reality, MORE EARNESTNESS AND ZEAL THAN THE WHITES THEMSELVES. I know several negroes that possess a degree of piety that but few white people can ever expect to equal."—p. 260.

These earnest, pious Christian brethren sit down at the table of the Lord, to commemorate Christ's death on Sunday, and are taken to the slave mart at Washington, to be sold on Monday—wife, husband, children are parted—each is sold to the highest bidder—whenever their proprietors please so to dispose of them.

Thomas Jefferson Randolph openly confessed, in the Legislature of Virginia, in 1832, that that State had been converted into "one, grand menagerie, where MEN are reared for the market like oxen for the slaughter:"

"The [African] trader receives the slave, a stranger in aspect, language, and manner, from the merchant who brought him from the interior. But here, Sir, [in Va.] individuals whom the master has known from infancy—whom he has seen sporting in the innocent gambols of childhood—who have been accustomed to look to him for protection, he tears from the mother's arms, and sells into a strange country, subject to cruel taskmasters."

So, too, Thomas Jefferson, in his letter to Mr. Wareville, February, 1788, expressed his detestation of the scheme by which 600,000 godly Christians, our acknowledged brethren, native-born Americans, are kept in bondage:

"The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submission on the other. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities."

Messrs. Jefferson and Randolph, like Dr. Estes, Gov. Hammond, and their associates, were born on slave plantations.

The learned Doctor contends that the black slave is inferior, in mental capacity, to the white freeman, but he insists on the

"Physical benefits of Slavery. The world cannot produce a more vigorous, healthy race of men than our negroes—a race, freer from all constitutional taint of any kind."—p. 139.

And he quotes Mr. Calhoun's letter to Mr. Pakenham:

"In no other condition [than that of slavery] or in any other age or country, has the negro race ever attained so high an elevation in morals, intelligence, or civilization."

Dr. Estes tells us, that, in the savage state, the African negroes show "some considerable degree of skill."

"A certain kind of blue cotton cloth, manufactured by them, is a very beautiful article. They likewise manufacture leather, so as to make it equal to the best Morocco. Mats used for sitting, and gold and silver ornaments, are all made in Africa with considerable skill." p. 51.

"Taken as a body, OUR SLAVES ARE THE MOST MORAL PEASANTRY IN THE WORLD. From all accounts that we have of the peasantry of England, their moral condition is greatly below that of our States."—p. 259. . . . . "No other people ever exhibited the same fidelity when in a state of Slavery."—p. 76. . . . . "They feel and acknowledge their inferiority; and, in consequence, Slavery is not in the least regarded as a degradation, but as their proper and natural position."—p. 74. . . . . "During both wars, the South was found the very bulwark of the Republic."—p. 75. . . . . "Since the first introduction of Slavery into the United States to the present time, there has never occurred any serious disturbance among the negroes. No standing army is necessary. . . . . The planter sleeps as securely among his slaves, without the least precaution, as if he were surrounded by a whole brigade of grenadiers."—p. 77? . . . . "Negroes feel a perfect contempt for any white man that places himself on an equality with them."—p. 78. . . . . "I have ever found the slaves contented, happy, light-hearted, and full of amusement. The oldest negroes never get old in their feelings, but continue light-hearted, and full of sport to the last. . . . . This state of happiness is true only of the negro when in Slavery; for free negroes are the most unhappy creatures on earth."—p. 97.

The secret is out at last. Our Southern brethren sentence white men to be hanged when they aid slaves in procuring their freedom, out of pure benevolence. Knowing that freedom is misery, and bondage bliss, they perpetuate Slavery by terrific penalties—and when even foreign slaves struggle for the right to call their flesh their own, and are caught at it, some Martin Van Buren keeps watch on deck, ever ready, (as in the case of the Amistad slaves,) with the Commons of the free, great Ude Court House, to ship them back to their old taskmasters, and to sure and certain death.

If Slavery is bliss, why did Judge Upshur give his servant his freedom as a reward?—why did the Legislature of Alabama pass an act to give liberty to Horatio King, a slave, who had built an excellent bridge over the Wetumpka River?—and why do tens of thousands of slaves run away from their manacled Edens, to lands where the misery of independence alone awaits them? The disgraceful riots in Kentucky, which ended in the prostration of Cassius M. Clay's Anti-Slavery newspaper, and in making our country a reproach in Europe, originated, we shall be told next, in a spirit of Christian love to the slaves of Kentucky!!

There is no harm in knowing what our neighbours think of us. If ever this country shall be dragged into a general war, that war, as now in Mexico, will be waged to uphold the peculiar interests of the aristocracy of the whip. When Texas and Oregon threatened trouble with Britain, the *London Times* remarked, that

"The man who has taught himself to believe a regal Government an unnecessary luxury, and the crown an expensive metaphor—whose whole soul is wrapped up in visions of ideal freedom—such an one looks with loathing on a polity corrupted in all its channels with the foulest venality. The more sober, but not less bold admirer of practical liberty shrinks with disgust from the contemplation of a Republic which belies its high pretensions by the vindication of Slavery and the toleration of Lynch Law."

Not very pleasing or complimentary this, yet mild when placed behind the bitter taunts thrown out in Dr. E.'s defence of Slavery. Although the Republic has no power to abolish Slavery in States where it exists, the election of an Executive disposed to enforce the laws against the internal slave-trade would be a fitting answer to such publications.

We are wearied of seeing the chief city of the Union converted into a slave-mart, and firmly resolved to oppose the election of an Executive who would say, like Van Buren:

"I must go into the Presidential chair the inflexible and uncompromising opponent of every attempt on the part of Congress, to abolish Slavery in the District of Columbia, against the wishes of the slaveholding States."

Those who remember how cordially Messrs. Silas Wright, Lewis Cass, John C. Calhoun, Benjamin F. Butler, Martin Van Buren, Michael Hoffman, and William L. Marcy united, in 1844, to promote Mr. Polk's election, knowing intimately, as they all did, his principles, opinions, votes and unwavering attachment to our slaveholding aristocracy and their *peculiar* interests, will do well to keep aloof from such counsellors, in future, no matter what phasis they may find it convenient to appear under.

The North is taxed to uphold a detestable traffic in the South—Hayti is kept beyond the pale of official recognition to punish its successful struggle for freedom—the South rules the North, and fears not to own it.

Fifty millions are expended in Florida, and a hundred more in Mexico—the best blood of the North is spilt to give stability to the aristocratic principle, in its most odious and hateful form, in our Union, and one thousand millions of acres of public lands are mortgaged to the usurers of Europe and America, for loans to uphold the yoke of our Southern taskmasters.

When shall this condition of things cease? It is for the working people of the North to tell.

"Let them make a figure of a negro woman, and write under it. 'We still pay a poll-tax to support the flogging of women in the Carolinas;' and when they can add to it the date of the removal of the evil, leave it to their posterity as proof that their fathers, though humble, were not mean; that though poor, they were much too good to be worked in their own country, for the sake of enabling rich nabobs to work slaves in another."

From Young America.

A CRISIS APPROACHING.

Mr. Calhoun has written a letter in which he declares that the slave question, between the North and South, respecting new territory, can no longer be postponed, and some of the Southern papers threaten plainly to maintain their right (as they call it) to add slave territory to the Union by the aid of General Taylor, whose military talents they consider a fortunate and timely discovery! Many of the toasts at the Southern 4th of July celebrations breathe the same spirit. While a party at the South thus desire territory for chattel slavery, a party at the North desire it for land speculation, the consequence of which is wages slavery. Between these two precious sets of rascals there is not much to choose.—In the first place we want to rescue the territory of our present Union from the further grasp of the slavocracy of both classes. In the second place, if we do that, we do not want more territory. The true issue, then, is not the Wilmot Proviso, but the freedom of the public lands.

Should any more territory be annexed, for the benefit either of slaveholders or land monopolists, the Union and the Government ought to be considered dissolved, and the landless should then insist on a new Government, based on the Declaration of Independence, securing to *every family* a home. Thousands are fully prepared for *that* issue.

From the Liberator.

WEST INDIA APPRENTICESHIP. No. II.

Extracts from the Journal of Major JOHN B. COLTHURST, *while acting under the appointment of the British Government as a Special Magistrate in Barbadoes, during the memorable experiment of negro apprenticeship in the West Indies.*

A few days ago, his Excellency, Sir Lionel Smith, intimated to me, through his Secretary, Mr. Darling, his intention of inspecting my detachment of police at the station-house, on the morning following, at six. This notice I sent off at once to my Sergeant, who began preparations, which were continued through the whole night, and when I arrived in the morning, about five, everything was prepared for the review; for, even after all the scrubbing, rubbing, and polishing, my troops were a sorry set.—The General arrived on the ground at six, to the minute—the ranks were at double open order—he closely inspected the men and horses, arms and accoutrements—he seemed satisfied, and turning to me, said, "Major, can they move?" "Slowly, Sir," said I. "Do you think, Major, they could trot?" said the General. "I think, Sir, it would be a rather dangerous experiment," said I, "because you know, Sir, that the mounted men never were on horseback till they entered the police, and can't ride at all." "Well, well," said he, "pray, don't put them out of a walk." This scene will give some idea of the efficiency of these men.

A few days ago, on the termination of a trial in my office, on a case of severe assault of a master on the person of his apprentice, and of which he was convicted, I was induced to address him pretty nearly to the following effect: "It always grieves me, Sir, whenever it is my painful duty to inflict a penalty upon a person moving, as you do, in a most respectable rank of society, for such offences as that for which you have been just convicted. My appointment as Special Justice, authorizes me to adjudicate only in matters between the employers and apprentice labourers; still, my position in that capacity, affords me many opportunities of bringing about a fair and a just understanding, between the employers, and the employed. Whether these endeavours have been successful, or the reverse, I leave to the consideration of the inhabitants at large, of my district. It is not too much for me to declare, that I feel a sincere interest in the successful issue of the great experiment now making—namely, the happy and tranquil termination of the negro apprenticeship; and, whatever may be supposed to the contrary, an interest far beyond the mere ordinary duties of my office; and I cannot help thinking, however limited my authority may be, that my special commission places me in the situation of being, under God, one of the humble labourers in this great work, the regeneration of a whole race. It may appear to you, Sir, and all present, that the occurrence which has just taken place, did not require to be thus seriously noticed by me. In this, should such be the feeling, I differ widely from you. Out of trifling offences, grow serious crimes.

"The apprentice laws, which I am called upon to administer, are new laws, enacted for a temporary, but important purpose, in which there is great peculiarity, in many respects, to interfere; they require to be administered with great care, particularly, as they only relate to two parties, whose interest ought to be the same, but whose situation at present, in relation to each other, if not managed with temper and discretion, is likely to become ruinous to both.

"There is, Sir, involved in this question, a most serious and awful consideration, namely, the abolition of Slavery throughout the Christian world. If, Sir, it succeeds in the West India colonies, which I have no doubt of, it will be followed up by other nations, some of whom are looking on, and carefully noting our proceedings. This, Sir, is all natural; therefore it is the duty, the imperative duty of every man professing himself to be a Christian, to lend his hearty aid in the accomplishment of this great object, in which the personal liberties, and natural rights of millions of our unhappy fellow-creatures are involved: and it now depends upon the conduct of the planters and apprentices, whether these happy results follow or not. England has led the way upon this occasion, and paid twenty millions of her money to accomplish it; and having done so, she fully expects that the West Indian will assist her as loyal men and Christians, in carrying out this great enactment even to its letter; therefore, well knowing the intentions of his Majesty's Government, and the temper and determination of the people of England, I feel it strictly my duty to guard you all against the infraction of the colonial abolition laws, which are founded on the great principles of the Imperial statute. It is my intention, therefore, from time to time, as I shall think fit, to explain, to the best of my power, the law to all parties, as well as what is reasonably expected from them, in their public or domestic relations to each other. As I said before, your position is peculiar—it is even dangerous, and requires temper and steadiness to maintain it successfully. Where such a line of conduct has been adopted by the planters, the very best understanding prevails between them and their apprentices; therefore I entreat of you, draw the hearts of your dependents towards you, and fear not the result.

"I have said thus much upon this all-absorbing question; and I trust from your knowledge of me, you will give me credit at least for an honest sincerity. I have but one opinion, grounded on the experience of forty years—that society in every country is only successfully maintained by every man being early taught the duties of the

much as any man; they are delightful when under proper control, and a just consideration for the well-ordering of society. On the other hand, beware of ill-judged severity to your people. Both extremes are injurious to your interests and character, and perhaps defeat the final object—the success of the great experiment now making for the general benefit of the human race. You will forgive me for seeming to advise you. My present object is more to explain, and put you in possession of my own sentiments, than by any means to dictate to you,

"How grateful and delightful that feeling is, which assures a man that he is beloved by his people! During the course of a long *life*, I have had much intercourse with the lower orders of many countries, as agricultural labourers, mechanics, soldiers, sailors, &c. &c.; and experience has taught me, there is but one *line* of conduct to pursue with persons so situated, namely, to be just, steady, and kind to them and their families, giving praise where it is due, punishing the incorrigible, and forgiving an offence where there is a reasonable chance of amendment. Of such conduct, I sincerely believe the apprentice labourers of this Island fully competent to judge. Their quiet, orderly, and respectful conduct upon estates, where they have been uniformly treated in this way, is most satisfactory proof of this; therefore adopt it, and the result is certain.

"There are, Sir, several estates in my district, I am happy to say, conducted upon these excellent principles. What is the consequence? There are no complaints. Further, it is quite cheering to observe how happily the employers and the employed are discharging their mutual duties. So well are those duties performed, it is entirely unnecessary to suggest any improvement; at the same time, it is with much regret I am obliged to say, that many other estates, particularly the smaller ones, are conducted in a very exceptionable manner, and where nothing seems to get right. When first I took the chair of this district, it was a matter of surprise to me how this extraordinary difference occurred. A little time, however, explained the matter—*the conduct of the immediate manager*. It was a considerable time, Sir, before I would permit myself to admit this fact; but, however disagreeable it was, yet it was so plain, it was impossible to doubt it.

"As I am upon this part of my subject, it is but fair to observe, that some of those estates, from which the greater number of complaints have been brought up, have been heavily encumbered—some also involved in law—and others so unfortunately circumstanced, as to render their management a task of great difficulty. Estates so situated cannot easily be brought back into order; however, several even of those are beginning to show the effects of good management, and to recover from the effects of two hurricanes, which laid waste one-half the property of the Island.

"Not having been in this colony at any former period, I can form no just idea of its true condition prior to the abolition of Slavery, either as regards its population or agriculture. However, it is admitted by all, that a vast improvement has taken place, within the last few years, in the habits and moral conduct of the people, particularly of the negroes. This is, no doubt, attributable to the zealous exertions of the Bishop, and the clergy of all denominations. Schools have been erected, and are going on to be erected, in various districts of the Island. This, of itself, is evidence that those reverend gentlemen are inclined to discharge the great trust reposed in them, in the most important of all particulars—giving light to those who are in darkness, and explaining to them those sacred truths, by which alone men can be saved. The Sabbath day is now respected; no Sunday markets, no Joans and Johnnies on that day. Your churches are filled to overflowing with, one would suppose, a whole people, nine-tenths of whom are negroes and apprentice labourers. It is impossible, Sir, to express to you, how pleased and gratified I felt upon my first arrival in this colony, to witness all this. In a word, Sir, the order observed in Bridge Town on the Sabbath, and the respectable conduct of your mixed congregations in church, is far beyond what it usually is in many places in the old country.

"Thank God, Sir, the time is arrived, when a manly and decisive religious feeling predominates, and finally will prevail. The age of religious and moral reason is come; it is only now the human intellect exerts its full influence on the heart and actions. Learned divines no longer fear to let their light so shine that glory may be given to Him who alone has permitted this great work of regeneration to take place, in favour of the long persecuted and disgraced African.

"I have been led on, Sir, perhaps, to touch upon subjects unconnected either with the particular duties of my office, or the circumstance which induced me to address you at all; but Sir, as I expect we stay amongst you as one of the most pleasing occurrences of my life, and that only for a season, I think it right, in the commencement of my duties, to give you an outline of my own opinions, as well as what I consider the conduct of the employers and employed should be, in their relations to each other. I also consider it right to afford every man an opportunity of judging how far he may rely upon the justice of my decisions, by explaining to him what I consider myself to be just, and by so doing leaving nothing to be guessed at, and remove at once, if I can, any hesitation you may have to confide in me. Let me, then, have your full confidence, without reserve. If, in any particular case, my judgment may be erroneous, give me credit at least for the purity of my intentions. In this, I trust, I shall always stand acquitted. No man is infallible. The highest legal authorities are often wrong in their construction of the laws. If *they* are so, it cannot be expected that special magistrates, who are generally naval or military officers, can be always right.

"At no period, Sir, of England's history and prosperity was she more affluent and powerful than at this moment, and, notwithstanding the political differences, which, at the distance of three thousand miles, seem to alarm you, she is rising superior to all. These alarms, like those created in your minds by the abolition of Slavery, will pass away. The passing of this great and just law cannot fail to be the greatest relief to the colonists generally. It is impossible it can be otherwise; for, exclusive of relieving their minds of an awful responsibility, as the owners of slaves, their compensation at once gave them the ready means of improving their estates, and paying off incumbrances, if such were in existence; therefore, in my opinion, as well as in the opinion of every right-thinking man, *the great boon has been conferred upon the planters*. This, ere long, they cannot fail to acknowledge. That this feeling is not general at present is not surprising, considering the change all are undergoing. This change, so sudden and so important in its consequences, I have duly reflected upon, and held in constant consideration while in the discharge of my duties. These considerations convinced me that it was impossible to expect that an instant revolution in the conduct of masters and servants should take place on the termination of Slavery, which, far above all other contaminations, has more or less spread its baneful influence over the hearts and minds of all concerned. Trust, I beg of you, implicitly, to the fair play intentions of your rulers, who are pledged to you, upon this occasion, to perform their obligations, *if they are met by the planters in the full spirit of willingness to discharge theirs*. But let me do my duty in warning you of the sad consequences of resistance to the provisions of this great law of the Imperial Parliament, passed as it was, and pressed on as it was, by the unanimous force of the whole British nation.

"I request you to believe that what I have been induced to say to you, gentlemen, upon this subject, is free of all intention to flatter any man or set of men. I have done so from a sense of public duty, as well as a full conviction of its truth; therefore I beg you to accept these observations more, as I said before, to explain my own opinions, than by any means to dictate to you.

"That I have lived, Sir, to see Slavery abolished in the British colonies, has been to me a source of unalloyed joy and gratitude to God; that Christian men of all nations feel as I do upon this great occasion, is certain—it is impossible it can be otherwise. Slavery, Sir, has fallen by its own accumulated abominations, and the direct infraction of the laws of God, to be cleansed and purified by laws based upon, I trust, his revealed word. Great and wonderful have been the advances made in so short a time in this important work. Comparing the present state of this colony with its history and records of former periods, the change for the better seems miraculous in so short a time, evidently showing that God's blessing is hovering over human exertion in this noble and Christian cause.

"From what I have said, gentlemen, you perhaps will think me a very ultra in liberality. This is by no means the case. All I profess, or mean to convey to you, as your special magistrate, are my own feelings upon those important subjects; and simply to impress upon you the necessity of submitting to the laws which are enacted upon that pure and broad principle of equal justice to all."

Communications.

Free-Labour Produce.

The following letter, we presume, was not sent us for publication. Its subject, however, is one of deep interest to many minds, and the catholic and kind spirit in which it is discussed by our correspondent, cannot fail to commend itself to every one. We take the liberty, therefore,—suppressing the name of the writer—of giving it to our readers:

DANVERS NEW MILLS, 7th mo. 26, 1847.

FRIEND GAY:—I acknowledge the pleasure which the perusal of the Standard has given me, by continuing my subscription another year. Although this is giving but a small trifle for a great privilege, which leaves the "bargain" very much in my favour, still it is all the aid which I can now well give it.

It comes to me weekly, as a standard of peace 'mid the horrors of war—a herald proclaiming the brotherhood of the human race—but most, as the voice of the oppressed pleading for mercy. I like its moral tone, and the elevated, Anti-Slavery principles which it advocates.

There is, however, a method of Anti-Slavery action, or, I may say, an Anti-Slavery principle, which does not, I think, receive that attention, either through this paper, or by Abolitionists generally, which its importance demands. I mean the principle of abstaining as far as possible from the use of the productions of *slave labour*. I know that there is much opposition to such efforts. I think that there should be none.

Many could labour more for the slave in this way than in any other. I wish that they might be more encouraged to do so.

One reason urged against the measure, is, that as it is impossible entirely to abstain from using slave-labour produce, the principle cannot be binding upon us. I regard it as just as binding upon us to the extent of its practicability, as that of withdrawing our support from a pro-slavery Church, or State.

I know there are difficulties which attend the carrying out of this principle; but a reformer's whole life is a combat with difficulties—his highest aim is to conquer them, for therein lies his sphere of usefulness. When there shall be no more difficulties to encounter, there will be an end to reform—all that we hope for through reformation, will have been accomplished.

But some friends of the Anti-Slavery cause say that they do not wish to combat with difficulties unless some good may follow—some progress be made, or some benefits be obtained. Certainly not. Whoever thinks that abstinence from the use of slave-labour produce, is of no practical benefit, must first be convinced of its usefulness before he undertakes to act upon the principle,—and that each one who is not, may be so convinced, I hope, as much on his own account, as that of the slave—for whatever progression may be made in proportion as it increases the benign influence which it sheds around him. He is even more sure to reap the reward of his own faithfulness than they for the benefit of whom his labours may have been most directed. It is from action, not word, or thought, that the soul gathers virtue.—Thought may be the *seed*, and words the *tree*, but *action* is the *fruit* by which the soul lives, and in which lie the seeds of future progress.

The practice of truth alone, under the grace of God, is the road which leads to greater truths, and a higher state of purity. Let actions then be unceasing. To halt in moral reform, as in a Christian's warfare, is to be overcome: to look back is to retreat. To rise, or to sink, is only given to man—there is no middle ground on which to stand; let our words and actions correspond; let us shake off the dust of Slavery from our garments, as fast and as far as we can: everything which bears the stains of Slavery, freemen must loathe. But while Slavery exists in our country, we cannot be entirely free from its contamination—let us labour, then, by every just means for its overthrow. Sincere and honest-hearted men, while washing from themselves, one after another of its stains, speak to all throughout the circle of their influence with the powerful voice of action—a voice which will convince the hearts of men, into whose minds shone.

Perhaps, also, this principle may spread, until free-labour, planted upon Southern soil by the increasing demand for its productions, shall root out from State after State, the last germ of Slavery, which, receiving no other support, must consume itself. Thrice rewarded, then, would be the uncontaminated freeman—in his own purity—in the freedom of the slave—and in the prosperity of his country. But whatever may be the result, to me, as a duty, it still seems plain.

Although I utter my sentiments with the boldness of one who thinks as he writes, yet I should be the last to endeavour to stay the hand of any one labouring for freedom, because his views and actions were different from my own. I ask freedom of thought and action for myself, and it is the equal right of all.

May the march of mankind ever be onward—their motto, "Excelsior."

Letter from the West.—Slave-grown Produce.

PRAIRIE DU-SAC, SAUK CO. W. T.
July 7th, 1847.

FRIEND GAY:—I have for many years believed that purchasing and using the produce of slave-labour was sustaining Slavery. That the maxim—"that the partaker is as bad as the thief," provided he knows or believes the thing was stolen—is a truth in all ages; and I have not been able to quiet my conscience with a contrary belief, notwithstanding all my twisting, turning, and exertions to invalidate the maxim. And since the stand taken by the Old Organization—"No Union with slaveholders," I have expected they would carry it out. But so inconsistent is man. They adopt a creed, or system, and honestly and jealously defend it; they will compass sea and land to make proselytes to it; but alas, when they find that to act consistently they must give up something they delight in; that perhaps their interest or convenience will be affected, then they flinch, and parley, and reason. Sometimes they are almost convinced, and then new difficulties arise, and they conclude that to carry out their system consistently will be almost impossible, and then they are discouraged, and instead of pressing forward through difficulties, knowing that to climb to the top of a mountain, they must persevere, step by step,—they sit down, and go no farther. This has been a fault with all reformers in religion. Thus it was with those men who put forth the declaration that "All men are born free and equal, and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness." But when they looked around them they saw difficulties; there was the poor slave, the greater part of the property of many Southern men. This was too bad. We have put forth our glorious Declaration, we have raised the standard high, and now how can we go back. We have uttered self-evident truths—but to carry them out consistently, our slaves must all be freed; the Southerner will not do that. To form a Union upon the great principle, and carry it out consistently, cannot be done, and therefore principle must be abandoned and expediency resorted to. Oh! what a great mistake. Years must roll on, and millions, and millions, and millions of human beings must drag out their existence in the helpless condition of slaves, in degradation, suffering, and misery.—Oh what a pity—showing with indubitable clearness that truth and righteousness is the only safe path to travel in, and that when these are forsaken, man has entered the gates of hell, and continues to sink deeper and deeper in the pit that is bottomless. Thus we see, with this nation, which, at the first, had many noble spirits, and in whose minds the day had begun to dawn, and the day-star to arise; and if they had not faltered, like the young man mentioned in the scripture, there is no knowing to what an exalted state this nation might have attained. But as with the young man who was required to sell all, the trial was too great, so with the nation when they found that truth required, or their own declarations of self-evident truths required, them to liberate the poor captive; the trial was too great, and now only behold this nation sunk into a band of pirates.

But I have been digressing. I wanted to say that my feelings were hurt at reading the remarks of Wendell Phillips, and S. S. Foster, at the New England Convention. Being from home several days after reading those remarks, I could not get them out of my mind, and thought I should make some remarks on the subject, but when I came home I found my paper with Henry Grew's letter, with which I fully unite, and although he is so plain, and in my opinion his remarks undeniable, yet I could not feel easy without putting in my mite.

Now, my friend, is it not true that the partaker of stolen goods (knowing or believing them to be such) is as bad as the thief? and wherein is the produce of slave labour better? Nay, my friend, is it not far worse?—How can we hoist the banner, "No Union with Slaveholders," while we unhesitatingly purchase those goods of the slaveholder that the slave has raised or grown with the labour of his own hands, and for which labour the master bought him, and continues to hold him? We purchase those goods, pay him the money, a part of which money he gives back, saying—build a church with it; for by buying my slaves, and working them, and selling you the produce, I have cleared five hundred dollars, and I can afford to give away one hundred. Now, it does appear inconsistent that good friends are crying throughout England and Scotland, "Send back the money," and yet purchase those very articles for which this money was paid. It is like preaching temperance, while drinking and dealing in whisky. I don't wish by these remarks to discourage any of my Anti-Slavery friends from labouring in this righteous cause. Nay, my friends, labour zealously, and travel your own road, until you see farther. I rejoice in your banner, "No Union with Slaveholders," but I want to invite you up—to take your stand upon higher, holier ground, and hope you will yet see, that to act consistently, you must no more buy slave-grown produce, than take the money given for that produce. And if you cannot keep entirely clear, don't be discouraged from trying; plough a part of the field if you can't plough it all, and peradventure many difficulties that appear like mountains may vanish away. Onward, my friends, onward. I am almost alone in this place, and I have but little prospect of doing much here, yet I wish to encourage others to walk faithful to the light.

DANIEL POUND.

Anti-Slavery Convention at Port Byron.

Pursuant to public notice the Convention, assembled on Tuesday, July 27, 1847, and at 10 o'clock, A. M. was called to order by J. C. Hathaway.

On motion of Archibald Greene, Alfred Mead was chosen so preside. J. C. Hathaway was appointed Secretary.

The meeting was opened by prayer by Elder Charles Van Loon, of Poughkeepsie.

On motion of Charles L. Remond, a committee was appointed (to prepare business for the convention,) consisting of Charles L. Remond, J. C. Hathaway, and Charles Van Loon.

Song by the choir.—The choir had taken pains to make themselves familiar with quite a number of Anti-Slavery songs, and added greatly to the interest of the occasion, by their performances.

Frederick Douglass said it was a source of great pleasure to him to meet so many this morning who had come up to take into consideration the condition of three millions of slaves. He trusted that we had come together from no idle curiosity—to hear a black man speak, or a white man speak,—but to do something for the abolition of Slavery. We claim that it is a glorious enterprise—a moral enterprise, a Christian enterprise.

I have nothing new to offer on this subject. I come here to state no new truths, or to dress up old truth in an interesting garb. We need no new truths while the old remain unheeded.

I intend to repeat it, Sir, until the repetition shall become painful to the hearers. Exceptions have been taken to old organized Abolitionists on account of their opposition to Church organizations. They are denounced [illegible] charges to be true. Why, they say that the most Christian movement of the age is carried forward by infidels, to the shame of the professed Christians of the country. But, Sir, it happens not to be true. If I know anything of Christianity I find it among the Abolitionists. The slave loves us—the slaveholder hates us. I have never advocated this cause on any other than Christian principles. I know not where to stand in the advocacy of this cause but on Christian ground. Slavery is the GREAT CRIME of the land, and there is no organization in the country sufficiently strong to grapple with it. Its influence is felt in every organization. "Put out the light," is the language of Crime, while Innocence rushes into the sunlight of truth. But thank God Slavery is beginning to be seen. Injustice is in the land, crime stalks abroad. But the work is being done. I never attended a meeting in my life with greater hope and greater faith than I feel this morning. True, Slavery is extending itself even beyond the Constitution, dark and bloody as that instrument is. As John C. Calhoun has nailed upon his flag-staff, "No union with liberty," let us nail upon our flag-staff, "No union with Slavery." By this Union we have three millions of slaves, and in view of this fact I welcome the bolt, whether from Heaven or from Hell, which shall shatter it into ten thousand fragments rather than a single slave should remain upon our soil. But I did n't rise to make a speech, but have gone on until I fear I have made one, and will sit down by begging pardon for occupying the meeting so long.

Song by the choir.

The large Presbyterian Church was well filled notwithstanding many persons were kept away in consequence of the late rains and the state of the wheat harvest. Most of the wheat had been cut, and remained in the field, and unless immediately attended to, would inevitably have been spoiled.

Charles Van Loon said, many persons make the inquiry, if what Mr. Douglass said be true, that the Anti-Slavery movement be an expression of Christianity,—why not stick to your preaching and let these movements alone.

Preach "Christ and him crucified"—But the Christianity which they would have us preach is a very different one from that we are preaching. When we identify ourselves with Christ—when we make ourselves one with the slave—the poor and the outcast—the lowly and disconsolate—then it is that we preach "Christ and him crucified," more than by the sermons which we too often hear from their pulpits.

I would rather take my stand by the side of that man in the day of final account, who exemplifies Christ and him crucified, in his conduct, however much I may disagree with him in theology—than to appear with a sound creed, full, and plump, and complete, although I happen to be orthodox, extremely orthodox.

But we are often asked, what good have you done? What have you accomplished? Ten years ago, in travelling, you would find that every man whom you met, if he was opposed to "Slavery in the abstract," was always sure to close up with—"But" (with great emphasis) "I would have you to understand that I am no Abolitionist."

Now, every man would take it as an insult to doubt that he is an Abolitionist.

Song by the choir.

Frederick Douglass said: Mr. Chairman, I feel it more than good to be here, especially in view of the remarks of my friend, Mr. Van Loon, in relation to the adaptedness of Christianity to the overthrow of all evils. Hoped he would occupy much of the time of this Convention. If there is any person present who will speak, particularly among the laity of Anti-Slavery, I will give way, but I am unwilling that a single moment of the time of this meeting should be lost.

No one taking the floor, Mr. Douglass proceeded:

The expression that I made, that my hope was never stronger than now, was made, not on account of any particular triumphs that Anti-Slavery had gained, but in view of the fact that the world is united by *thought*, and not by *force*. We are just beginning to learn that truth is the antidote of error, that hate is to be overcome by love, &c. The great heresy of this age, and of all ages, has been a lack of faith in the truth.

But men ask, "What are we going to do by this everlasting talk?" TALK, Sir, is just what Slavery don't like. What says Mr. Calhoun? "I was born in the South—I was reared up in the South—I expect to die in the South—I am a slaveholder, and none the worse for that,—I would rather die than lose my reputation." Now, Sir by *talk*, we intend to show up their iniquity—we intend to identify the slaveholder with his crimes. We want to tear off the mask which they wear. We know that we shall expose ourselves to scorn and to hate, for notwithstanding all that has been said on this question, the great mass of the people even here, are on the side of Slavery. [Here he drew a happy picture of the Anti-Corn Law movement in England, and its results, as illustrative of the philosophy of our movement, and its necessary results, if we would only go on earnestly and faithfully in the cause.] The first duty we owe to a man, is to take care of his body. Who would think of preaching to a drowning man, when he can hand him a plank? Who would think of furnishing the slave with the Bible, without allowing him the right to read the Bible? Many people really seem to think that they are doing something for Christianity, who have no regard for the slave. Any man who pretends to have love for the heathen abroad, and is indifferent to the condition of the heathen at home, is a liar, and the truth is not in him, and I have the authority of the inspired volume for making the charge. "Go ye into all the world, and preach the Gospel to every creature, BEGINNING at Jerusalem."

In the South, they preach right out and out in favour of Slavery. I have heard them, I have sat under it until I have had the back-ache. They would tell me that I ought to thank God that it was as well with me as it was, just after I had been flogged—the scamps.

My experience is, that the more religion a man has, the worse slaveholder he makes. [He related a number of instances of cruelty and brutality at their hands, which came under his own observation.]

The audience were deeply affected.

At one o'clock, P. M. the Convention adjourned to three o'clock, on account of a funeral, which was to take place at the house at two o'clock.

Afternoon Session.—Prayer by Elias Pryne—Song by the choir.

The Business Committee reported the following resolutions:

Resolved, That the Constitution of the United States being essentially and radically slaveholding in its character, no Abolitionist can consistently swear to support it, or take office under it; and that to seek its overthrow by all moral and Christian means, becomes the duty of every friend of the slave.

Resolved, That while the Union of these States exists under the present Constitution—the North has no constitutional right to demand that slaveholders be excluded,—on account of slaveholding—from an equal participation in the offices of the Government; and that the only honourable course left us to pursue, is to have NO UNION WITH SLAVEHOLDERS.

These resolutions were advocated by Frederick Douglass, in a speech of great power and logic, and was listened to with intense interest by the entire assembly.

Song by the choir.

Charles Van Loon inquired who there was present who would fairly represent the opposite side of the question; said his views were somewhat peculiar to himself, and that he would not fairly represent the views of those who claim an Anti-Slavery character for the Constitution; but as truth was what we were after, he would endeavour to state the arguments on that side of the question. He dwelt at some length upon the words of the resolution "*essentially* and *radically*," and advanced the preamble of the Constitution in proof of his position, and the character of the men who drew it up, and submitted it to the people for adoption. He said he admitted that the Constitution was contradictory, but that its great leading controlling features were in favour of freedom, and not in favour of Slavery.

Adjourned to eight o'clock, P. M.

Evening Session.—Song by the choir—Prayer by Elder Van Loon.

Frederick Douglass spoke upon the subject in general, the discussion of the resolutions being postponed to the morning session to-morrow, in view of the fact that the house was crowded with large numbers who were not present during the day, and many of whom were unaccustomed to attend Anti-Slavery meetings, and needed to listen to the first principles. Douglass, in the most impressive manner, showed the relation which the North sustains to the system, both ecclesiastically and politically.

Song by the choir.

Charles Van Loon followed in remarks on the general question, and related an interesting case of a slave girl brought to Poughkeepsie, by Mrs. Wharton, of Texas, who left her mistress, and is now in the enjoyment of her freedom.

At a late hour the Convention adjourned to ten o'clock, to-morrow morning.

Morning Session — Wednesday, 28th.—Song by the choir—Prayer by the Rev. Mr. Johnson.

The Business Committee reported the following resolutions:

Resolved, That in the opinion of this meeting, the success of this great enterprise, to wit: the immediate and unconditional emancipation of the enslaved will continue to depend on the free and full enunciation of our sentiments, the public proclamation of our principles, and the practical observation and illustration of our measures.

Resolved, That among the "powers" that array their influence in the support and perpetuation of American Slavery, the nominal Church is shamefully pre-eminent, and that Abolitionists are bound by the spirit of pure Christianity to array themselves against the false pretensions, and cruel influences of the nominal Church, so long as it remains what it is—"the bulwark of American Slavery."

Charles Lenox Remond spoke in favour of the resolutions on the Constitution, and dissolution of the Union. Said he wished it to be distinctly understood that there was a heaven-wide difference between the leading measures of the Old Organizationists and the Liberty party, and that if one was right, it proved that the other must necessarily be wrong. I go, Sir, for the entire annihilation of the Liberty party, because I believe it to be wrong, and the resolutions reported by your Committee to be tenable.

He proceeded to advocate at some length, in his usual felicitous manner, the adoption of the resolutions.

Rev. Mr. Pryne, General Agent of the Liberty League, arose in reply. Said he admitted that the acts of this Government were pro-slavery—but it was a very different question whether these acts necessarily grew out of the character of the Constitution. He said the American churches were pro-slavery, but the Constitution of the churches was the sword of God, which was Anti-Slavery. He went on to show that the Liberty party had not carried out its acknowledged principles, but that those principles were nevertheless true.

Frederick Douglass said: I am extremely glad to see this discussion, not because I love to differ from others, but when there is a difference, I like to see it on the surface. After replying to the arguments of the last speaker, he proceeded to review the speech of Charles Van Loon, made in opposition to the resolution offered yesterday afternoon, and in a speech of unparalleled eloquence and power, chained the entire audience for nearly an hour. After closing his remarks, he presented the following resolution:

Resolved, That while the great body of the American churches and ministers are either engaged in the heinous sins of slaveholding, slave-trading, and slave-driving, or palliating, excusing, or defending man-stealing, all pretensions of interest for the salvation of souls, on their part, ought to be regarded as bold impiety, and blasphemous hypocrisy.

Charles Van Loon spoke in opposition to the resolutions on the Constitution and dissolution.

Afternoon Session.—Song by the choir—Prayer by the Rev. Mr. Everett.

C. L. Remond introduced to the meeting Charles Spear, of Boston, one of the editors of the Prisoner's Friend, and Agent of the Society for the relief of discharged convicts, and the improvement of Prison Discipline, who presented the claims of his cause to the consideration of those present.

The resolutions on the Church were then taken up, and advocated by Frederick Douglass in the most masterly manner.

Rev. Mr. Everett said he was connected with the General Assembly, and that he justified himself in maintaining that position, because a majority of that body denounced Slavery as man-stealing.

Charles Van Loon spoke in favour of the resolutions.

Mr. Cooper, of Victory, advocated the propriety of retaining fellowship with the Presbyterian General Assembly.

Frederick Douglass replied to the remarks of Mr. Everett, and Mr. Cooper.

After a song, the Convention adjourned to meet again at eight o'clock this evening.

Evening Session.—Song by the choir.

Charles Van Loon advocated the resolutions on the churches.

Frederick Douglass presented the claims of the National Anti-Slavery Standard.

The resolutions were adopted, and at half-past ten o'clock the Convention finally adjourned, after six long sessions, which were fully attended, and during which an intense interest prevailed.

ALFRED MEAD, *President.*

J. C. HATHAWAY, *Secretary.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 5, 1847.

Manufactures at the South.

We had occasion to say something not long since, upon the subject of manufactures at the South, in relation to the recent *emeute* at the Tredegar Iron Works. The circumstances, as our readers will remember, have been the subject of a good deal of remark in the Southern papers. The possibility and the expediency of establishing various manufactures in the midst of a servile population, and of opening new sources of wealth by giving a new direction to slave-labour, has opened a wide field of speculation to Southern writers. It is supposed, also, that still greater security will be given, by such a movement, to Slavery, and that the inevitable tendency to its own destruction involved in it, as a wasteful and extravagant system of labour, will be effectually barred. Such a notion, we believe to be entirely erroneous.

No truth is more capable of demonstration, and none needs it less, than that an intelligent people cannot be held as slaves. Slavery can only exist in connection with the grossest ignorance. Intellectual and moral development are the natural and necessary foes to human bondage and if permitted, must inevitably destroy it. The slave-laws prohibiting the teaching of reading and writing, the uniform jealousy of slaveholders of any religious instruction, except such as they approve of, and that given orally, are the natural safeguards of the system, as well as its necessary results. We, therefore, should rejoice at any attempts for the establishment of manufactures at the South. We are inclined to look upon the growing favour with which such attempts are received there, as another proof that the hand of Providence is visible in hastening the bondage of men to swift destruction. "The wrath of man is made to praise Him." The fanaticism of the supporters of Slavery will lead, and is leading, to the destruction of Slavery itself.

There is no need to adduce proofs of the ignorance, of the moral and intellectual debasement of the slave. It is so well understood, and exercises, unhappily, such an influence over the minds of the people, that it is held to be a powerful and unanswerable argument against the doctrine of immediate emancipation. The consequence of Slavery is advanced as the necessity for its continuance. But every movement towards the abolition of Slavery, is also a step forward in the improvement of the condition of the slave. And on the other hand, every improvement in that condition is a step toward emancipation. The first efforts of the Abolitionists very naturally led the slaveholders to increased severity in their treatment of their slaves. But a reaction as naturally follows, and as the slaveholders learn to know that the eyes of the world are turning towards them, attempts to ameliorate the condition of the negro, take the place of harshness and cruelty. We hear much now of the religious education of the slaves, and we have some notable instances of the sensitiveness of the masters at any detected, or alledged, acts of severe treatment. They keenly feel that they are on trial before the world for inhumanity.

We have no intention here of entering into any examination of the factory system. That has nothing to do with the question of how far the introduction of manufactures may contribute to the intellectual development of those engaged in them. We maintain that to make a servile population a manufacturing people, is to take the initiative step towards their enfranchisement. A manufacturing people must be intelligent, and an intelligent people cannot long be slaves.

In reading an article in the last People's Journal, on Manchester, we were struck with a passage which puts in a strong light the mental discipline engendered by attendance upon machinery. It is peculiarly appropriate to the subject of this article, and we copy it as a view, well worth looking at, of a clear-headed observer. The paper from which it is taken shows that the writer is thoroughly acquainted with the character of a manufacturing population. The italics in the last sentence are ours. He says:

"The mere attendance upon those gigantic and wonderful agencies of power, is itself an education, and an important one, as every person, who has seen much of machinery, is aware. Take a raw lad, for instance, from farm-labour; all his ideas are bounded by a small circle; he has, perhaps, never wandered in thought beyond the line of his daily life; his work and his physical necessities may have constituted the whole range of his perceptions—place that lad in contact with a loom, and in a short time, much of his awkwardness will leave him; his dull perceptions will have been insensibly quickened; his stolid face will be informed with thought; the almost animal will be elevated into a man. The writer of these lines has watched this process frequently. The reasons for the change are obvious. The loom is dangerous. Without perpetual care and attention—without *constant presence of mind*, the attendant may be struck—the infliction may even be serious. The man is forced to become watchful, in self-defence. The mental tension, so required, is at first painful, but soon grows habitual. Collegiate professors prescribe mathematics as a mental discipline—as a means of inducing a faculty of continuous attention, and a prompt habit of mind; we would suggest machines—we have tried both, and prefer the latter.

"The educational advantages of contact with machinery reach far, however, beyond this. The machine is a thing which man has made; and the process by which the power is carried from the origin to the end, although complicated, is comprehendable. Few persons will work at a machine long without striving to become master of its mystery—nor do they feel themselves perfectly safe till they have become so. Habits of reasoning are so formed, which unfold and improve the mind. In fact, no small amount of intelligence is required in every workman who has to control machinery; *and to suppose that the intelligence engendered in the mill could be applied to no purpose out of it, would be just as absurd as to imagine that the strength and agility created in the gymnasium, were of no service in the world beyond its walls.*"

To the operatives of England, who have received the education so ably analyzed in this extract, the slaveholders of the South, and their friends of the North, delight to compare the slaves of the plantations. No rational and unprejudiced man can, for a moment, believe that a people thus educated would brook to be held in bondage. If there were no other differences in the conditions of the poor freeman of Manchester and the poor bondman of the Carolinas, than that which the discipline of machinery creates, that alone is a difference as wide as the gulf between Slavery and Freedom. And so the slaveholders, to their cost, will find it. The introduction of manufactures is the introduction of an essential element of free labour. It will bring with it intelligence—education. A slave population may be forbidden by law to read and write; they may be punished for opening the Bible; whipped on the bare back for worshipping God according to the dictates of their own consciences; and every effort resorted to to keep them in ignorance and degradation. But so soon as a system of labour is introduced approaching to the system of free labour, free labourers will shake off the chains that bind them, and assert their right to the wages of their toil.

Penny Tracts.

The Executive Committee of the American Anti-Slavery Society voted, at a recent meeting, to issue, during the ensuing year, a series of Tracts for general circulation. A Committee of three was appointed to make choice of proper subjects, and to effect such arrangements as may be necessary for the widest possible distribution of those little Anti-Slavery lectures. Great good unquestionably may be effected by circulating in the course of the year, a hundred thousand Tracts—and the Committee propose to do this *at least*—which will probably be read by a million of the people. To do the work, however, as it should be done, two things are necessary—money, and co-operation.

If we can get the last, the first will come, as a matter of course. To accomplish both, the Committee urge upon their friends all over the country, each in their several localities, to form at once a TRACT COMMITTEE. This Committee should pledge itself to take, whenever they are issued,—which will not be oftener than once a month, and probably not quite so often—a certain number of Tracts, at a penny apiece, which are to be put into the hands of the people, to be read and circulated. These Committees can be appointed by the Abolitionists of any town or village in general meeting. Where there is not spirit enough in the Abolitionists of a place to meet for such a purpose, let the few who are willing to work, take the matter into their own hands, and, appointing themselves a Committee, *put it through*. If any man or woman is so unfortunate as to be the only representative of the cause in his or her neighbourhood, such person should at once resolve himself or herself into a Tract Committee, and by imparting information, in this cheap and easy way, on the subject of American Slavery, induce others to rally to the help of the poor and oppressed.

The friends everywhere, are earnestly urged to take this matter into serious consideration, and at once to form Tract Committees. The Committees are requested, as soon as formed, to put themselves into communication with the nearest Anti-Slavery Office,—either that in Philadelphia, Boston, Salem, (O.) or this, in New-York,—to make, at once, a clear and permanent arrangement, naming the highest number which it is willing to pledge itself to pay for, or which, by great exertion it thinks it can get paid for from others. The Executive Committee hope, through the office, and other agents, to put an immense number of these little tracts in circulation. But these agents must look to local Committees. The local Committee in their turn, must look to individuals, and in this way a complete system of co-operation may be established, which shall embrace every Abolitionist in the land, and through which a fund may be always anticipated, and which would relieve the Committee from any feeling of embarrassment in their plans of publication. If every subscriber to the Standard alone, would pledge himself to raise sixpence a month, for this purpose, it would place at the command of the Committee a sum amply sufficient to enable them to issue a monthly tract. There are, doubtless, ten times the number of the Standard's subscribers, who, if asked, or put in the way of contributing regularly, would do so cheerfully. Now if so much good can be done, at such a little cost, is there not one-twentieth of the professed Abolitionists who will read this notice, who will take up this thing, and carry it through effectually? We trust that there is love enough left among us for the slave's cause, to effect the co-operation necessary for this purpose, for without such co-operation, the plan of the Committee will be utterly futile.

The first number of these Penny Tracts is now ready. As an introduction, the Committee have thought it best to publish the Declaration of Sentiments made by the American Anti-Slavery Society at its formation, in 1833, and the introduction to the address of the Society in 1844. These contain the whole doctrine of the Society, and nothing, the Committee conceive, could be more appropriate for general circulation among the people, to prepare them for what we hope may follow. It was also issued somewhat with reference to the Western tour of Messrs. Foster, Garrison, and Douglass. They will draw, unquestionably, immense audiences, and it is well that they should,—as was said of an individual noted for never travelling with pockets empty of the Word—leave their *tracks* behind them.

A large quantity of number one are now on hand awaiting orders. If the suggestions here made, are received and acted on by our friends, the experiment will be a successful one; if not, not. The Committee wait to know the pleasure of the Abolitionist at large. It is for them to say whether the people shall be supplied with Anti-Slavery knowledge at such a rate, and in such form that none will refuse to read.

Colorphobia.

The diagnosis of this disease is a difficult study, as its symptoms are sometimes of the most contradictory character, and break out at the most unexpected times and places. A remarkable case has occurred here within the week. One of the editors of the Ram's Horn purchased a ticket to visit the Chinese Junk, but on presenting it at the inner door of Castle Garden, off which the vessel lies, he was denied admittance. The instructions of the proprietor, the doorkeeper asserted, were that "*coloured gentlemen*" should not be admitted. As the Captain of the Junk is an Englishman, the regulation, we presume, is made in deference to the taste of the sovereigns of New-York, and probably was not made without the advice of some of them.

The prohibition, under ordinary circumstances, would not surprise us, as coloured people in this city are not permitted to enter any place, from the church to the grog-shop, upon an equality with the whites. But here, we confess, we are puzzled. The crew of the Junk are of the lowest class of Chinamen, called *Coolies*. There are few coloured people who walk our streets darker than they are. This class have no very high reputation in their own country for cleanliness, and the crew of the Junk, we judge, from their appearance and actions, are not superior in this respect, to their fellows. We spent a few moments on board this vessel a few days since, and the only place we could not get into was a room forward, which we took to be a sort of forecastle, where these sailors live. Most of them were in it at the time, and it was so crowded with ladies and gentlemen—or, at least, persons whose tailors and mantau-makers had done their best to make them so—in the closest proximity with these sweltering, black, and dirty Chinamen, that an entrance could only be effected by greater exertion than we cared to make. So all over the vessel, if a Chinaman could be caught, he was examined with great avidity, by the curious of both sexes, from his phrenological organs, and the braid of his cue, to the souls of his wooden-shoes.—There certainly was no prejudice here against coloured men. The especial object of everybody seemed to be to see, to talk with, and handle as many as possible of them. If the crew of the Junk themselves were to go

home with a strong prejudice against white people, they would be quite excusable, for they evidently thought there was altogether "too muchee boberee." But that these white visitors who can paw over the dirtiest sort of a Chinaman by the hour with the greatest gusto, should turn up their noses at respectable coloured Americans, and not permit them to stand within the same hundred feet of out-o'-doors as themselves, quite passes our comprehension. A natural antipathy to nastiness, we believe in; we have supposed that a real prejudice, vulgar and contemptible as it is,e ould exist; but we were not prepared for the decided *penchant* for dirt and dark people which the lieges of New-York have exhibited during the last fortnight.

Notice.

Many of our subscribers do not seem to understand the rules by which we are governed in regard to subscription to the Standard. We will state them again as clearly as we can. Payment is always required in advance.

When the year of a subscriber expires, his paper is stopped, unless another year is paid for.

Before stopping a paper, however, a bill is sent for the ensuing year, that the subscriber may not lose his paper from forgetfulness that another year is due.

Some persons do not understand the object of sending bills, and suppose them to be for the past year. In several instances we have received notice from subscribers that they had received bills when they had paid a year before. There are only a few peculiar cases where subscribers are allowed to be in arrears. As a general rule, therefore, *all* bills are for the year to come. If the subscriber, however, be in doubt, he only need to compare the number in the bill with that on the corner of the first page of the paper, to ascertain whether the charge is for advance or arrears.

Our subscribers, by reading this notice attentively, and heeding it, will save us a good deal of trouble.

Wanted.

We want, to complete our files of the Standard, the following numbers. Our friends, who have kept the papers, and are willing to spare them, will confer a great favour upon us, by sending them to this office:

Vol. iv.—No. 52.

Vol. vi.—Nos. 41, and 42.

Vol. vii.—Two copies of No. 48.

Western Tour—Garrison, Douglass, and Foster.

Inthe last Liberator, Mr. Garrison announces his immediate departure for the West. The first of the series of meetings which he and his companions are to attend during their journey, is now in session at Norristown, Pa. From Philadelphia, Messrs. Garrison and Douglass proceed westward, through Harrisburg, and Pittsburg. Whether S. S. Foster—who is to supply the place of J. N. Buffum, detained at home—is to accompany them through Pennsylvania, is not stated.

We observe that the announcement in the Liberator, of the times of meetings in this State, differ from that made by Mr. Hathaway in the Standard. The proper correction will, of course, be made in season.

Mr. Quincy is to take charge of the Liberator during Mr. Garrison's absence, with the occasional assistance of Wendell Phillips, M. W. Chapman, Charles K. Whipple, and Samuel May, Jr.

Association.

The Protective Union of this city, says Young America, have decided to unite for the purchase of their winter's coal. By this associated action, they will be enabled to purchase their coal from the mine, and put it into the hands of the individual members of the Union at first cost, with only the added cost of transportation. We rejoice at all such movements as this. They take an immense burden from the shoulders of the poor, who, the poorer they are, the more they are forced to buy the necessaries of life in small quantities, and the smaller the quantity, the higher the price. We wonder that the members of the Protective Union, in addition to their labours to further the main object of the Society, do not make the same arrangement in relation to all the necessaries of life, that they have for coal. It is so practical an application of their principles, and so obviously beneficial, that they could not fail to convince many of the wisdom of a movement, the good results of which are made visible as fast as it can be carried out.

Young America says that all persons, who wish to subscribe for coal, can do so, whether members of the Society or not, by calling on Mr. Hayward, the Secretary, at 73, Nassau street, or 129, Eighth Avenue.

The "Anti-Slavery Standard" republishes the article in the case of the Brazilian slaves, which we gave, the other day, and takes occasion to attribute its authorship to some one connected with the Express, whom it charges with having been a signer of the Declaration of Sentiments of the American Society, in 1833, but as having afterwards withdrawn from that association. This supposition is altogether erroneous. The article was not written by the person indicated. As to the "apostatization" so much dwelt upon by the Standard, we are free to say that the withdrawal of any original member from a society which, in its earliest developments, betrayed itself so palpably as the disturber of the public peace, and as the worst of wrong doers to the class whose interests it pretended to advocate, as did the American Anti-Slavery Society, was an act much more to his credit, than his continuance in its communion would be. The person alluded to requests us to say that he has ever stood ready, and still is so, to vindicate himself, in this matter, from first to last.

After Abolitionism succeeded in electing James K. Polk, we have ever wondered how an honest sane man could act any longer with the party.

So says the Express. It seems, then, there are more persons connected with that paper who are sort of men of all work for their Southern masters than we had given it credit for. This short article of our erudite neighbour is on a par with its usual pro-slavery ebullitions. One would suppose from it, that as the Express man did himself the honour to leave the American Society in consequence of the character of its "earliest developments," and, as every "honest, sane man ought to do so after Abolitionism elected Polk," that the American Society was formed about the time of the last Presidentia lcampaign. So the Express said not long since that the Liberty party which is the cause of so much mischief to the other parties, and succeeded in electing Polk, believe the Constitution to be pro-slavery, and refuse to act under it. The Express had better get a pro-slavery editor of some intelligence.

If the "apostate" to the American Society is desirous of vindicating himself before the Abolitionists, he is entirely welcome to the use of our columns.

Orange Scott.—Mr. Scott died of pulmonary consumption, on Sunday last, at his residence, at Newark, New Jersey. His remains, we understand, have been taken to Springfield, Massachusetts, for interment. Mr. Scott, to the day of his death, was held to be the head of the Church which he founded.

Amos A. Phelps.—We learn that A. A. Phelps died on Thursday last, at the house of the Rev. E. D. Moore, in Roxbury, Massachusetts. Mr. Phelps passed the last winter in the West Indies, for the benefit of the climate, but his disease, pulmonary consumption, had advanced too far, to permit the change to be of any use to him.—His only connection with the Anti-Slavery cause of late has been as nominal corresponding editor of the Era, and Secretary of the American and Foreign Society.

The American Statesman, *edited by A. Ingraham*, has just completed its first volume, and considers itself now firmly established. It is a valuable paper to those who wish to know the general tone and spirit of the press throughout the country. The Statesman is edited with judgment and care, and is as impartial as a paper could be, edited by a man who is enough of one to have an opinion. It is sometimes a little one-sided, but better so than *no-sided*. It leans, as it should, toward progress, for progress is the spirit of the day.

Mr. Graham Restored.—The religious papers announce that the Rev. Mr. Graham, who was suspended by the Cincinnati Presbytery for teaching that Slavery is a scriptural institution, has escaped all farther difficulty, and relieved the Church from a troublesome case, by flying to the Old School Presbytery of Philadelphia, as a city of refuge. This Presbytery were satisfied, after proper inquiry, that the pro-slavery views of Mr. Graham were no bar to his reception in that body. No body, we presume, is disposed to dispute the estimate which the Old School Presbyterians of Philadelphia put upon their own characters.

The National Era thinks that our friend, Vaughan, of the Examiner, will deem that a rather equivocal compliment is paid him in the comparison between the two papers recently made in the Standard. We have no fear of it. The Examiner, we have no doubt, will understand the justice of our parallel as readily as the Era shows by its loss of temper that it did.

Erratum.—A vexatious error occurred in last week's Standard, which, we presume, however, the reader corrected for himself. In the notice of the Christian Examiner, what should have been the fifth and sixth lines of the second paragraph were transposed to the place of the fifth and sixth lines of the next paragraph. It was one of those accidents which are sometimes committed in the *making up* of all newspapers.

Mr. Garrison's Tea-service.—The last Liberator says:

It is known to the readers of the Liberator, that a duty of thirty per cent. was exacted at the Custom House in Boston, on the elegant tea-service which was presented to me by the friends of freedom in Edinburgh, Scotland—amounting to nearly sixty dollars. This sum has generously been returned to me, in full, by a number of female friends, (chiefly residing in this city,) who are well known by their anti-slavery zeal and efficiency, and whose names it would give me great pleasure to record in this connection, if I were authorized to do so. I gratefully appreciate this token of personal approbation, and desire to relieve me from a heavy and unexpected tax, and am sure it will give pleasure to my Scottish friends.

The Brazilian Slave Case is still pending. A decision is hoped for in the course of a day or two. The delay, on the part of Judge Edmonds is as unaccountable as it is unpardonable in a case where the liberty of two men is involved.

Notes on New Books.

The Messrs. Harper have recently published Professor Upham's Life of Madame Guyon in two handsome volumes, with portraits; it is a work of too much merit to be dismissed in a brief paragraph, and we have laid it aside for an extended notice. Messrs. Wiley & Putnam have published during the last fortnight some books of permanent value, and of too much interest to be dismissed by a mere announcement. Among them are the last volume of the Autobiography of Göethe, translated by John S. Dwight, and Charles Dana; Wightwick's Hints to Young Architects, with a preface, by A. J. Downing, a work which we can recommend with entire confidence to all who desire to build, and who would know how, and where, and what to build; a new edition of Tacitus, by Prof. Tyler, of Amherst College, and last, but not least, a delightful book of amiable and gossiping reminiscences about Coleridge, and Southey, by Joseph Cottle, an excellent old man, who, in his youth discovered that Coleridge, Southey, and Wordsworth were poets before the world had heard of them. He gave them money and counsel, published their poems, and nursed their genius. Would that all men of genius could fall into such hands when they first enter upon the world. Joseph Cottle was lampooned for his kindness and discrimination by Lord Byron. But who will not say, after reading the amiable reminiscences of Joseph Cottle, that it would be better to be like the humane bookseller of Bristol, than to be the petulant, dissatisfied genius of Newstead Abbey? Another really great book just published by Wiley & Putnam, in superb style, is the "Modern Landscape Painter," by a graduate of the University of Oxford. It is one of those consistent and much needed books which do not appear oftener than once in a century.—B.

Blackwood for July.—We received last week Messrs. Scott & Co.'s republication of the first number of a new volume of Blackwood. Its first article is a review of Prescott's Peru, in which ample justice is done to the work of the American historian. It is of the more value as coming from Blackwood, for anything American must possess unusual excellence, to receive the praise of that Journal. The "Letter from a Railway witness" in this number shows, however, that it is not blind to the faults of its own countrymen. A review of a "Life of Jean Paul Frederick Richter," is an exceedingly interesting sketch of one who is more celebrated than known, both in this country and England. The remaining pages are filled with the usual variety of well-written tales, with a review of "The History of the Navy," and an article on "Sir Robert Peel and the Currency."

The Union Magazine for August.—The second number of Mrs. Kirkland's magazine is not inferior to the first. Its leading paper is by H. T. Tuckerman, on Social Life, and is of a graver character and higher aim than is usual with articles in the monthlies. Among the other contributors to this number we observed the names of Miss Gould, Mrs. Osgood, Mrs. Sigourney, Park Benjamin, C. F. Hoffman, Harry Franco, who makes a good beginning to a tale, as well as other well-known and popular writers. The engravings are excellent. The wood cuts, especially, which are scattered through the book as vignettes to several articles, are of a high order. Published by Israel Post, 140, Nassau street.

To Correspondents.

S. K. His valuable communication is received and will have a place in the next paper. It came too late for this week.

E. W. We have received his letter, and read it with great pleasure. It shall not long remain unanswered. The proposed jaunt is out of the question for us. We are never allowed to go where our work can't follow us.

W. W. B. The proper thing shall be done.

T. D. Mr. G. has the book for him, and will deliver it when called for.

S. M. We shall have more to say if he will send us the document referred to. The thing is well worth talking about all we can.

S. B. We are about it, and will do the best we can. We send this week, via Cleveland, a box of tracts.

T. T. S. is received.

J. C. V. will have heard from us at C. The important intelligence contained in his last is exceedingly encouraging. We shall watch the moment with the greatest interest.

This Week's Paper.

Fourth Page.—*Poetry*: Youth and Age; Sonnet. *Miscellany*: Toussaint, (continued); Duelling; Writing Paper; Women's Meetings; Gleanings from Foreign Papers.

First Page.—*Pro-Slavery*: Ode to Wm. Lloyd Garrison. *Selections*: Black Slavery and White Slavery; A Defence of the Slave-Trade and of Slavery, as it exists in the United States; West India Apprenticeship, No. 2.

Second Page.—*Communications*: Anti-Slavery Convention at Port Byron; Letter from the West; Free Labour Produce.

Died,

In New Haven, Ct. Hon. Henry W. Edwards, for several years Governor of Connecticut, aged 68.

In Green county, Alabama, at the residence of James G. Rowe, Esq. Mr. James Saunders, eldest son of the Hon. R. M. Saunders, U. S. Minister to Spain. Mr. Saunders had served a short campaign with the army in Mexico, under Gen. Scott, from which he was honourably discharged and returned labouring under that severe disease that has proved fatal to so many of the volunteers.

At Liverpool, England, on the 19th of June, Elizabeth, wife of Daniel James, and daughter of Anson G. Phelps, Esq. of New York.

In Boston, Miss Z. B. Tilden, youngest daughter of Bryant P. Tilden, Esq.

In Tiverton, Rhode Island, 23d instant, at the Stone Bridge Hotel, very suddenly, Mary Elizabeth, youngest child of Horatio Pratt, Esq. of Taunton, aged 18 months.

At his residence, in Tiverton, Rhode Island, Hon. Job Durfee, LL. D., Chief Justice of the Supreme Court of Rhode Island, aged 57.

GENERAL INTELLIGENCE.

Foreign.

Later from Europe.

The Hibernia arrived at Boston, on Monday, with several days later news from Europe. The prospect for a good harvest is encouraging. We annex a table of prices of bread-stuffs, which the Tribune gives from Brown & Shipley's advices:

	Per Hibernia, July 19.
United States Wheat, per 70lb.	$2 24 a 2 44
United States Flour, per bbl.	8 16 a 8 40
Indian Corn, per quarter,	9 60 a 0 00
Indian Meal, per barrel,	4 56 a 4 63
	Per Britannia, July 3.
United States Wheat, per 70 lb.	2 04 a 2 52
United States Flour, per bbl.	7 92 a 8 28
Indian Corn, per quarter,	7 68 a10 56
Indian Meal, per barrel,	4 80 a 0 00
	Per Caledonia, June 18.
United States Wheat, per 70 lb.	2 64 a 2 94
United States Flour, per bbl.	9 24 a 9 60
Indian Corn, per quarter,	10 56 a12 00
Indian Meal, per barrel.	4 80 a 5 28

The Macedonian arrived at Cork on the 16th July.

Parliament was dissolved on the 24th ultimo.

The French Chamber of Peers have concluded the trial relating to ministerial corruption. Fine, imprisonment, loss of peerage, military honours, and civil rights, are the punishments awarded to the offenders.

From the Tribune.

From Mexico—A Battle—Hopes of a Speedy Peace.

New-York, 2 P. M. July 30.

By our Telegraphic Dispatch from Richmond, we have important advices from Mexico, including Vera Cruz dates to the 18th inst.

Gen. Pierce having marched from Vera Cruz with twenty-five hundred men to reinforce Gen. Scott, had a collision near the National Bridge with a Mexican force estimated at four thousand who were defeated with a loss of about one hundred and fifty. Gen. Pierce (the Dispatch says) *returned to Vera Cruz for reinforcements.*

Second Dispatch.—Gen. Scott still remained at Puebla at the last advices. Gens. Cadwallader and Pillow were at Perote. There had been a collision at La Haya, in which the Mexicans were worsted, as usual.

The Mexican Government is said to have appointed two Commissioners to confer with Commissioner Trist. Santa Anna is supposed to favour peace.

Col. De Russy was recently surrounded and attacked by one thousand two hundred Mexicans at Huejutla. His position was at first critical, even perilous, but he cut his way through the enemy, with the loss of sixty killed and twenty wounded.

Later.—The news of a battle between General Pierce and the Mexicans, which was a rumor by a passenger in the cars, is not confirmed.

By the report of the Captain of the steamer Orleans, as published in the *Picayune*, it appears that he left Vera Cruz on the 14th instant, at which time General Pierce had reached the National Bridge, with two thousand five hundred men and one hundred and fifty wagons, on the march towards Puebla.

The Orleans arrived at Tampico on the 15th, where the Captain was informed by Col. Gates of the departure of Col. De Russy up the river with one hundred and twenty men, partly Baltimoreans, in search of the Mexican prisoners lately released. He landed, with sixty mules, near Huejutla, and was surrounded by one thousand two hundred or one thousand four hundred Mexicans, and had to cut his way through, and returned toward the river, and was there awaiting for reinforcements.

Col. Yates dispatched the Orleans back to Vera Cruz with a requisition on Governor Wilson for four companies of Infantry, and sent at the same time one hundred and fifty men up the river to the relief of De Russy.

The Orleans arrived at Vera Cruz on the 16th, and found the city in a state of great excitement. Gen. Pierce had encamped ten miles from the city, when scouts from his rear guard came in and reported that large forces of Mexicans were at the National Bridge, marching toward Vera Cruz.

Everything was got ready for an expected attack; the shipping removed from the city and castle. Gen. Pierce came in and took a reinforcement of seven hundred men, and again marched to meet the enemy.

Colonel Yates's requisition could not be complied with, but the Orleans received twenty-five marines and returned to Tampico, where she arrived on the 28th, and learned that De Russy's detachment, in returning, near Huejutla, in a narrow pass, was surrounded by twelve or fourteen hundred Mexicans, who commenced a heavy fire from all directions, but fled through the chapporal after six or eight rounds of grape. De Russy continued at intervals for several days to fight his way back to the river, where he was received by Col Gates's reinforcements.

He reached Tampico on the night of the 15th, with a loss of about twenty killed, ten wounded, two missing, and twenty horses and sixty pack mules. Capt. Boyd and Lieut. Tannahill were killed. De Russy received several balls through his clothes, and Capt. Wyse had three horses shot under him.

The Mexican loss is represented at one hundred and fifty. Lieut. Whipple has been lassoed near Vera Cruz.

Capt. William Duff died on the 16th, and Lieut. Parker, of the Navy, died on the 12th, on board of the Mississippi.

The *Sun of Anahuac* on the 13th, says that by private express from Puebla, intelligence had been received that Cadwallader and Pillow, with the trains, had arrived at Perote, and had been attacked at Lahaya by a large Mexican force and completely routed the enemy with but little loss.

This express left Puebla on the 3d, and the news was received there the day previous, that three Commissioners had been appointed to meet Mr. Trist at San Martin on the 8th, and learn through him the terms offered by the President.

A letter from Mexico, dated the 2d, says there is no doubt but that the treaty will be concluded immediately by the Commissioners, the peace party is so strong, and that Santa Anna will probably pronounce for peace. The names of the Commissioners given are Oarostiz, Baranda, and Tornel.

News from General Pillow had arrived at Puebla by an express rider, and an express from Gen. Scott from Puebla to Vera Cruz, was murdered after a desperate resistance.

The *Picayune's* express was attacked and robbed of his letters, and left for dead. But other letters reached Vera Cruz, and say that peace is the order of the day, but believe that Santa Anna only wishes to gain time.

General Items.

Noble Deed.—A preacher in a slave State whose whole heart is set upon advancing the cause of emancipation, but who has little of this world's goods, recently redeemed a colored woman formerly a slave belonging to his father. "This woman," says the noble-hearted liberator, in a letter to a friend," sustained to me a relation different from all others of her people. She had laboured for my food, clothing and education from my very childhood. To redeem her was to give up some land which I owned that was purchased partly by her labour. It was to give into her hands liberty for her toil for me. This I would like her to have done for me, had I as a slave laboured for her, and was still subjected to the wrongs of a slave. Her posterity will ever after be free also. To do it, I mortgaged the last piece of land I owned. I am now at the bottom of my purse, and shall still hold on to Kentucky with more hopes of final success, through the blessing of God, than ever. I gave the woman a passport to go free immediately, and am making arrangements to have her recorded free at the first sitting of the county court."

Capture of Slaves.—On Saturday last, Justice Bollineau rescued a negro boy from the brig Wilson Fuller, on her passage down the river, bound for New-York. Justice B. by accident overheard a young sailor inform the mate that there was a negro on board. He at once, with the assistance of the mate, found the negro secreted in the forecastle, having evidently had assistance from some one on board. Upon being brought on deck, the boy pointed to one of the sailors as having enticed him away—there being no other evidence, however, the Captain declined giving him up on the demand of Justice Bollineau.—Seafaring men from the North who visit this port would do well to be guarded in their conduct here, as the most stringent measures have been adopted to check this evil. There are now three sailors serving out their time in the Penitentiary for their officiousness in this matter.—*Savannah Republican*

Loco-Focoism and Literature.—Mr. Aiken, a Locofoco member of the Illinois Constitutional Convention, introduced in that body on the 12th inst, a preamble and resolution, of which the following is a *facsimile*, orthography and all: *Tribune.*

"Whereas, Mr. Hail in a sermon on the 11th day of July, in the second *Presbiterian*, Denounced the existing war with Mexico as being unjust and whereas, such Declaration ought not to be tolerated, *more especially* in a republican government.

"And, *Whereas*, it is unbecoming a minister of the Gospel to use such Language in a Gospel Sermon, or before the young and rising Generation.

"Therefore, *Resolved*, that said Mr. Hail be excused from holding prayer in this convention for the future."

Negro Operatives.—There is a cotton factory at Arcadia about seventeen miles from Pensacola, which is entirely worked by negroes, mostly girls. It has a thousand spindles, and makes five thousand yards of domestics weekly. This factory has been in operation about a year, and so far has met the most sanguine expectations of its proprietors. This is another of these facts which go to prove the possibility, if we deem it expedient, of directing our slave labour to manufactures.

Nefarious tampering with Slaves.—It may not generally be known, that there is in this city a class of persons whose business it is to hunt up *slaves* that are for sale, and, on giving information thereof to a trader, receive a compensation of ten or twenty dollars, as the case may be, for the services rendered. Circumstances have recently developed the fact, in my estimation, that some of these *stool-pigeons* are actively engaged in procuring slaves to absent themselves from their owners, that they may be offered for sale; and thus it is that so many run off—some to be caught, however. Of course, the trader is not *particeps criminis* in the vile practice, for he is liable to lose *his* property—and frequently he does lose it—as any other, for these scoundrels are no respecters of persons. The *negro stool-pigeon* may generally be seen frequenting hotels, when he is not prowling about the city, holding converse with such negroes as will deign to speak with him; he is always for paying the largest price too, but can never close a bargain until he shall have seen some other individual, who generally is a trader, and who takes care to pay the price with his own hand, and receive a title to the property. Let those who are interested, and the police, look to this matter, and several *negro-thieves* will be caught ere long.—*St. Louis Republican.*

ACKNOWLEDGMENTS.

For Standard,—from July 26th, to 31st, 1847.

P. Pixley, Unionville, Ohio,	1 00
F. L. Fox, Colerain, "	1 00
James Sleeper, Middleport, N. Y.	4 00
C. S. Harris, Gates, "	1 00
Calvin Parker, Platterville, "	1 00
Lewis Benedict, Lowell, W. T.	1 00
Thomas Macy, Nantucket, Mass.	1 00
George Sharpe, Abington, Ct.	1 00
Charles L. Fiske, W. Killingly, Ct.	1 00
Amelia Bradbury, Syracuse, N. Y.	50
Nathan Page, Jr. Danvers Mills,	1 00
J. Pierce, S. Chaleston, O.	3 44
W. W. Pollard, Columbus, O.	1 00
John White, Westminster, Mass.	1 00
Wm. Crow, Harveysburg, O.	1 00
H. H. Brigham, So. Abington, Mass.	1 00
C. H. Cook, "	1 00
A. M. Leach, N. Bridgewater, Mass.	1 00
Lewis S. Howard, "	50
Samuel Swan, "	50
Pliny Sexton, Palmyra, N. Y.	1 00
M. E. Whitcomb, Brooklyn, Ct.	1 00
Anson Martin, "	1 00
D. Buxton, Jr. Danvers, Mass.	1 00
Dr. Jos. Sargent, Worcester, Mass.	4 00
W. J. Bennett, "	1 00
Jacob Norton, Bellerica, Mass.	1 00
James Thurston, "	1 00
Joseph Robbins, Fredonia, N. Y.	1 00
	35 94
DONATIONS.	
Mrs. Nancy Babcock, Berlin, Mass.	25 00
Massachusetts A. S. Society.	250 00
	275 00
Total Amount,	$310 94

FRANCIS JACKSON, Treasurer.

NOTICES.

CHARLES LENOX REMOND and J. C. Hathaway will hold Anti-Slavery meetings as follow:—

MONROE COUNTY.

Churchville, Friday and Saturday, August 6th and 7th

ORLEANS COUNTY.

Holley, Saturday, " 8th

Medina, Monday, " 9th

ERIE COUNTY.

Clarence Hollow, Tues. and Wednes. " 10th and 11th

East Hamburg, Thursday and Friday, " 12th and 13th

Collins Centre, Saturday and Sunday, " 14th and 15th

CHAUTAUQUE COUNTY.

Fredonia, Tuesday and Wednesday, " 17th and 18th

Westfield, Thursday and Friday, " 19th and 20th

Sherman, Saturday and Sunday, " 21st and 22d

Dewittville, Tuesday and Wednesday, " 24th and 25th

Jamestown, Thursday and Friday, " 26th and 27th

Busti, Saturday and Sunday, " 28th and 29th

CATTARAUGUS COUNTY.

Conewango, Tues. and Wednes. " 31st and Sept. 1st

CHAUTAUQUE COUNTY.

Ellington, Thursday and Friday, September 2d and 3d

Cherry Creek, Saturday and Sunday " 4th and 5th

ERIE COUNTY.

Lodi, Tuesday and Wednesday, " 7th and 8th

Boston, Thursday and Friday, " 9th and 10th

Buffalo, Sunday, " 12th

The above meetings will commence at 2 o'clock, and 7 o'clock, P. M.

J. C. HATHAWAY,

Farmington, 8 mo. 1847. *Gen. Agt. for N. Y.*

ANNUAL MEETING.

The next annual meeting of the Western Anti-Slavery Society will be held at New Lyme, Ashtabula county, on Wednesday, Thursday, and Friday, the 18th, 19th, and 20th of August, commencing at ten o'clock, A. M.

Let the friends of Freedom come up in multitudes to the gathering! Let there be such an assemblage as will make glad the heart of the slave, and hasten the day of his redemption! Let all who can possibly attend, be there. At a time like this the friends of liberty have not a single man to spare. Now is the hour for action—zeal, energy, and firmness are needed now. We must not suffer the victors' shouts of triumph that come up from the plains of Mexico to drown the voices of those who are pleading for humanity. We must not allow the nation al exultation for triumphs upon the battle-field, and the frenzied love for military glory to roll over the land without an effort torestrain them.

Our duty is plain, our work is before us, and the present is ours to labour in. Shall we be faithful to the trust reposed in us, or recreant to the high duty we owe our country, the world, our brother, and our Creator?

Beside the advocates of emancipation in the West, we expect to have with us on that occasion, Wm. Lloyd Garrison, James N. Buffum, Frederick Douglass, Stephen S. Foster, and perhaps others.

LOT HOLMES, *Recording Secretary.*

NOTICE.

WARD, DOUGLASS, & REMOND. HO! WESTERN NEW YORK!!!

I have the pleasure of announcing to the people of Western New-York, that the distinguished advocates of the rights of universal man, whose names stand at the head of this notice, have consented to be at Canandaigua, on Sunday and Monday, August 1st and 2nd, to lecture on American Slavery, Sunday afternoon and evening, and to participate on Monday in the celebration of the Anniversary of West India Emancipation. Come up, men, women, and children, on this glorious occasion' and get good.

J. C. HATHAWAY.

TOUR OF WILLIAM LLOYD GARRISON, FREDERICK DOUGLASS, AND JAMES N. BUFFUM,

Through the State of New-York.

These friends of the slave have kindly consented to spend a few weeks in this State on their way home from Ohio. I give this early notice of their intentions, that every individual may make arrangements to be at one or more of the Conventions which they will attend.

It is unnecessary to urge, or even earnestly invite any one to go. The bare announcement of the names of Garrison, Douglass, and Buffum, will secure an overwhelming audience anywhere in the Empire State. Unless prevented by sickness or accident, they will attend Conventions as follows:—at

BUFFALO.—On Tuesday and Wednesday, September 14th and 15th, commencing at 10 o'clock, A. M. on each day.

ROCHESTER.—On Thursday and Friday, September 16th and 17th, commencing at 2 o'clock, P. M. on Thursday, and 10 o'clock, A. M. on Friday.

FARMINGTON.—On Sunday, September 19th, commencing at 2 o'clock, P. M.

CANANDAIGUA.—On Monday, September 20th, commencing at 2 o'clock, P. M.

WATERLOO.—On Tuesday and Wednesday, September 21st and 22d, commencing, on Tuesday, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Wednesday.

AUBURN.—On Thursday, September 23d, commencing at 2 o'clock, P. M.

SYRACUSE.—On Friday, September 24th, commencing at 2 o'clock, P. M.

WEST WINFIELD.—On Saturday and Sunday, September 25th and 26th, commencing on Saturday, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Sunday.

LITTLE FALLS.—On Monday and Tuesday, September 27th and 28th, commencing on Monday, at 2 o'clock, P. M. and 10 o'clock, A. M. on Tuesday.

ALBANY.—On Wednesday, September 29th, commencing at 2 o'clock, P. M.

Several other distinguished speakers will be present at all the Conventions, and

CHARLES LENOX REMOND will be at Buffalo, Rochester, Farmington, and Canandaigua.

E. D. HUDSON and LEWIS HAYDEN will be at West Winfield and Little Falls.

Will the friends in the different places make early and ample arrangements, and let the notice be extended far and wide by handbills and otherwise, so that no individual shall miss the rare opportunity for want of notice.

Will the local papers please copy the foregoing notice, so far as their particular localities are concerned?

J. C. HATHAWAY,

General Agent for the State of New-York.

Farmington, 7th mo. 1847.

THE FOURTEENTH

National Anti-Slavery Bazaar.

TO BE HELD IN BOSTON.

During Christmas and New Year's week, 1847-8.

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object is the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent, though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root* of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indifferent frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000.

at the ultimate disposal of the American Anti-Slavery Society.

M. W. Chapman, *Sarah BShaw,*
Ann. T. G. Phillips, *Mary G. Chapman,*
Helen E. Garrison, *Caroline Weston,*
Mary May, *Susan C. Cabot,*
Eliza Lee Follen, *Anna R. Philbrick,*
Sarah S. Russell, *Henrietta Sargent,*
Louisa Loring, *Hannah Tufts,*
Mary Young, *Eliza F. Meriam,*
Mary Willey, *Caroline F. Williams,*
Anne Warren Weston, *Evelina S. A. Smith,*
Maria Lowell, *Sarah H. Southwick,*
Frances Mary Robbins, *Ann R. Bramhall,*
Lydia Parker, *Harriet T. White,*
Harriet B. Hall, *Abby Francis,*
Harriet M. Jackson.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next anniversary of the Western Anti-Slavery Society; and the object of this circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which Slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts. Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to do good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you *do* possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth, and other manufactured articles—let the dairymaid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoemaker, present such needful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skillful with the needle, bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society, or applying them, by direction of the donors, to some branch of this reform, in harmony with the views of that society.

The cause for which we ask you to labour is one which is fraught with the deepest interest to millions of our race—it meets with favour from the virtuous and the good, and is approved of by the Father of the oppressed. We affectionately invite you to share the toil and reward of this work—we appeal to you in the name of man, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guards of virtue.

Betsey M. Cowles, Austinburg,
Lydia Irish, New Lisbon,
Jane D. McNealy, Greene,
Mary Donaldson, do.
Matilda S. Howell, Painesville,
Susan Marshall, do.
Maria L. Giddings, Jefferson,
Mercy Lloyd, Lloydsville,
Mary Ann Bronson, Medina,
Phebe Ann Carroll, Ravenna,
Martha J. Tilden, do.
Ruth Dugdale, Green Plain,
Elizabeth Borton, Selma,
Maria Whitmore, Andover,
Sarepta Brown, New Lyme,
Eliza Cowles, Geneva,
Zilpah Barnaby, Mt. Union,
Harriet N. Torrey, Parkman,
Elizabeth A. Stedman, Randolph,
Cordelia Smalley do.
Elizabeth Butterworth Hopkinsville,
Ann Walker, Leesville,
Mary Griswold, New Garden,
Eliza Holmes, Columbiana,
Leah Voglesong, do.
Anna C. Fuller, Brooklyn,
Cornelia R. Cowles, Buffalo, N. Y.
Laura Barnaby, Salem,
J. Elizabeth Jones. do,

GREAT ANTI-SLAVERY CONVENTIONS.

J. W. Walker and N. N. Selby will attend Anti-Slavery Conventions in Southern Ohio as follows:

Harveysburg, Warren county, Saturday and Sunday, the 10th and 11th.

Yankeetown, Clermont county, Monday and Tuesday, the 12th and 13th.

☞ The above meetings will commence at 10 o'clock, A. M., except that at Yankeetown, which will commence at 2, P.M. on the first day, and 10, A.M. on the second.

Let us come together at the Conventions with a desire and a determination to do something for the promotion of the Anti-Slavery cause in Southern Ohio.

S. BROOKE, *Gen. Agent.*

ANTI-SLAVERY MEETINGS IN NEW-YORK.

Lewis Hayden, the fugitive slave from Kentucky, and E. D. Hudson, from Massachusetts, Agents of the American Anti-Slavery Society, will hold Anti-Slavery meetings at the following towns and villages, in Columbia,

Poetry.

YOUTH AND AGE.

BY COLERIDGE.

Verse, a breeze 'mid blossoms straying,
Where Hope clung feeding like a bee—
Both were mine! Life went a-Maying
With Nature, Hope, and Poesy,
When I was young!
When I was young? Ah, woful when!
Ah, for the change 'twixt now and then!
This breathing house not built with hands,
This body that does me grievous wrong,
O'er airy cliffs and glittering sands,
How lightly then it flashed along:
Like those trim skiffs, unknown of yore,
On winding lakes and rivers wide,
That ask no aid of sail or oar,
That fear no spite of wind or tide!
Naught cared this body for wind or weather,
When Youth and I lived in 't together.

Flowers are lovely; Love is flower-like;
Friendship is a sheltering tree;
O! the joys that came down shower-like,
Of Friendship, Love, and Liberty,
Ere I was old!
Ere I was old? Ah, woful ere,
Which tells me Youth's no longer here!
O Youth! for years so many and sweet,
'Tis known that thou and I were one;
I'll think it but a fond conceit—
It cannot be that thou art gone!
Thy vesper-bell had not yet tolled,
And thou wert aye a masker bold!
What strange disguise hast now put on,
To make believe that thou art gone?
I see these locks in silvery slips,
This drooping gate, this altered size!
But Springtide blossoms on thy lips,
And tears take sunshine from thine eyes!
Life is but thought; so think I will
That Youth and I are housemates still.

Dewdrops are the gems of morning!
But the tears of mournful eve!
Where no hope is, life 's a warning
That only serves to make us grieve,
When we are old:
That only serves to make us grieve
With oft and tedious taking leave;
Like some poor nigh-related guest,
That may not rudely be dismissed,
Yet hath outstayed his welcome while,
And tells the jest without the smile.

From "The Opal" for 1847.

SONNET.

BY ANNE C. LYNCH.

The honey-bee that wanders all day long
The field, the woodland, and the garden o'er,
To gather in his fragrant winter store,
Humming in calm content his quiet song
Seeks not alone the rose's glowing breast,
The lily's dainty cup, the violet's lips,
But from all rank and noisome weeds he sips
The single drop of sweetness ever placed
Within the poison-chalice. Thus if we
Seek only to draw forth the hidden sweet
In all the varied human flowers we meet
In the wide garden of Humanity,
And like the bee, if home the spoil we bear,
Hived in our hearts, it turns to nectar there.

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Müsge.)

CHAPTER II.

The next day, the Marchioness de Borel gave a great entertainment, at which every possible luxury was displayed. Vain, and yet calculating, this beautiful woman had been now for some time, a most ardent partisan of the black General, who had often celebrated at her house the triumphs of his glory. Feasts of victory were held there, victories gained upon very various fields of battle; and it was now pretty loudly whispered that the old negro Chief was quite an ardent and tender admirer of the Marchioness. He had not only restored to her the estates, which the Republic had appropriated, but had taken care that they should be supplied with labourers and tenants. Her hôtel at the Cape, had been newly built, and in its brilliant saloons, there now appeared the whole aristocracy. Here were blacks, and mulatto chiefs; the dark, cunning Clerveaux, the brave Commandant Villate, the rich Raymond, and his ambitious son-in-law, Pascal, mingled with the black General, Maurepas, Dammage, and the whole throng of Toussaint's faithful friends and adherents. Charles Belair, Paul l'Ouverture, and even the young General, Moses, often came from their districts, to increase the circle, and learn the manners of European saloons, sometimes even glided through the lighted halls, a gray-headed figure, with furtive look and step, the blood-stained Jacob Dessalines, who was treated with politeness, more from fear and dread, than from any friendly impulse, and regarded with a certain awe. He had fought at the head of his division with bravery, and military skill, and to him a considerable portion of the result was due. But he it was who still, after a period of increased humanity had begun, still indulged in acts of cruelty, and as he had formerly murdered English and Spanish prisoners without mercy, so now upon the plantations, where he was at the head of the farming system, he inflicted upon the negroes, and especially upon the mulatto labourers, the severest punishments, and even death itself for the the smallest faults. Thus it happened that no estates improved so rapidly as those under his care, and none yielded so large profits; and far from having excited the rage of the blacks, or fallen a victim to his inhumanity, he had become, through the fear he inspired, an object almost of worship with his own colour, and, in their stupid admiration of his terrible pre-eminence, of their love. Such a man, who decided upon the innocence or guilt of those brought before him by looking into his snuff-box, had almost as much influence with the negroes as Toussaint, who, in his nobleness and generous pride, seemed to them as a god, for that which he, arranged for the future with wise and benevolent aims, was carried into execution, as by a demon with a flaming sword.

When on this day, Dessalines appeared in the gay circle, there were many who treated him with distinguished attention, while others turned proudly away from him, and the diminutive negro merely glided by them with his usually downcast eyes, appearing to see nothing, yet with the sharpness of an eagle's sight, seeing everything.

But among those who regarded him with undisguised abhorrence, the youthful Moses was, perhaps, the most conspicuous. His single sparkling eye, rested upon him as if it would pierce him through; and so loudly, that Dessalines might and should hear him, he said to Charles Belair: "You all know my hatred of the whites, and I have sworn to cherish it, until they restore to me my lost eye; and yet there are creatures, whom I abhor yet more. There is one of them, that hangman's dog, there, who has just sneaked by us in the dress of a General."

Dessalines heard every syllable, and this speech imprinted itself on his inmost soul. "Brood of snakes!" he murmured, "the hour is coming when I will crush you all. Patience, Jacob Dessalines!" He smiled to himself, and turned to speak with Clerveaux, the mulatto, who came to meet him, and led him to the Marchioness, who chided him for having so long avoided her house, while Moses, in his excited wrath, continued talking with Belair, and several young officers.

"You reproach me, Moses," said Belair, in a soothing tone, "for speaking to this cruel man, but you yourself know how often his conduct has enraged me. But what avails it? What can we do? Dessalines possesses the confidence of our uncle, who silences all remonstrances with the simple answer: 'This man is destined by Providence to be my friend and associate. He is necessary to me, for he is the burning iron, to burn out corrupt sores. The day will come, when we shall do without him, and such as he, but now he is a necessity.'"

"A necessity for his plans," interrupted Moses, angrily. "He sees into the future, he says, he will make white men, Europeans of us, he will educate his people, he will labour for posterity; O! I know all his proud speeches. And, therefore, for the sake of those dreams, he drags his brethren anew into slavery, gives them over again to the whip, to sugar-mills, and executioners, like that fellow, there."

"But you yourself know," said Belair, somewhat embarrassed, "that our brethren mus: be trained for freedom."

"Trained for freedom with the whip!" cried Moses, "trained for freedom by doing the work of slaves. I love freedom, too, Charles, and I know, too, that we must not any longer be mere Coast negroes, mere savages, that this soil, cultivated by our labour, will yield us content, happiness, and wealth; but he, he who sacrifices everything to be a white man, a man of their arts! O! a curse upon this rage to sew us into a white skin, which bursts asunder everywhere."

"I pray you," said Belair, softly, "moderate this violence, you know that Toussaint has a thousand ears, and you are wrong, you misunderstand the large views of our uncle."

"Quite right," said Moses, pressing Belair's hand with violence, "echo his speeches, sing as all the old gray thrushes sing. It is a very pretty song of praise. Shut your eyes close, and cry with all your might: thy illustrious uncle knows what he is doing, he is a magician, a god, I pray to him, like all good Christians; do so, and you will be a wise man, and a prosperous."

Here he suddenly paused, let go the hand of his relative, and turned towards the door, just as the General himself entered, attended by several officers, and followed closely by Vincent, whose lovely wife was leaning on his arm.

The entrance of Toussaint was noiseless, but yet it occasioned an instant cessation of all conversation, and all made way for him, as for a prince. With quick steps he hastened towards the Marchioness, kissed her hand, and in the graceful manner of a gentleman of the saloons, appeared wholly to forget the Statesman and the General. It was wonderful, the ease with which the old slave bore himself as if he had been brought up amid such circles and forms. A large number of beautiful women of all colours were around him, and to each he had something agreeable to say. Several of the old decayed Creole families were present, and it seemed to be Toussaint's especial endeavour to give them marks of his particular attention. He talked longest with them, gave them many comforting assurances, enlarged upon his design to restore property to the old proprietors, or to make indemnification, and succeeded wonderfully in converting dislike into confidence and admiration. The mulattoes present, of both sexes, were also the objects of his caresses, and of those little attentions, which, coming from him, diffused joy and pride around. The black ladies, in their European array, he regarded with indifference, probably, because they suffered in comparison with the others, or, because it mortified him that his caste were inferiors to the others in personal beauty, as in all things else. His feeling towards his own caste partook of that love which is pained at any deficiency in its objects, and which breaks out now and then in harsh and bitter words. He bowed to his friends, extended his hands to some, and suddenly observing Moses, he went hastily towards him, took him by the arm, and went with him through the saloon.

"You have come from Port Dauphin," said he, "good, General,—but I have some fault to find with you—you do not keep your regiment in order—the fifth regiment is the worst in the army. Complaints come in—your soldiers are idle and thievish—they do not work on the plantations—they burden the whites, and the inhabitants. I shall have to send General Dessalines to you, to establish order."

"My regiment labours," replied Moses, sullenly, "but not as slaves, but as freemen; therefore, I have not suffered any to be shot or hung."

"So much the worse," said Toussaint, quickly, "But I know your discontent, and I warn you. You must marry, my child," said he, smiling; "that will drive away the evil spirits, your blood will flow more calmly, and your head be more considerate.—But no black woman, a mulatto, or better still, a white woman. We must mix the blood of the races, and so have the race that just suits here—it is a misfortune to be black, for there are but few of the blacks who have intelligence or insight enough to forget Africa."

"There are but few," interrupted Moses, "who can believe that the whip and the axe will turn the African into a European."

Toussaint looked earnestly at Moses, as he said: "I still hope, my boy, that the day shall come when the light will break upon you. For the present, start early from the Cape. Collect your regiment, and lead them to St. Port de Paix. The labour on the plantation I will my myself know how to keep up, I will set an overseer over them, at once humane and strict, Colonel Vincent."

And with this he quitted Moses, who stood almost foaming with wrath. His trembling hands were clenched, and it seemed as if his chest would break asunder, and pour forth the burning passions that raged there. Dessalines and Vincent, the most hateful to him of all persons living, were proposed to him for examples, and there stood the white man with his lovely, smiling wife, and here was his uncle talking with the malicious Dessalines, whom Toussaint had publicly proclaimed as his most intimate friend.—This bloody monster, and that white villain! how bad must that man be who could cherish such wretches, and connect himself with them. Toussaint had said of them that the one was his head and the other his arm. Moses knew well that they were both creatures of his, and deeply did he feel that he himself never could be such an obedient, admiring tool. An irrepressible impulse to act glowed in his breast; he had seen his uncle often adopt his ideas, and follow his advice, and overflowing with the proud consciousness of youthful vigour, he longed to snap the ties which bound him to Toussaint. He was aware that he was regarded with respect and affection, that his name was well known, that many longed to see him advanced, and suddenly, rash plans and purposes broke like lightning on his soul, and rushed storm-like through his brain, awakening the most ambitious aspirations.

In a little while, however, these violent schemes vanished from his thoughts, but there was left behind a sting from which he could not get free. A voice said to him: "Thou, too, canst free thy brethren, and if thou wert at their head, they would be better off than they are now," And then he fell to counting who would be on his side, and who against him, if he were to rush to arms, and he felt that he could rely on his own regiment, of four thousand men, and there were others whose names he whispered over to himself with confidence. But suddenly all these dangerous dreams disappeared before a beautiful form that floated before him.—Helen approached him, in company with the Marchioness, and Moses could not keep his heart still. It ever beat violently in the presence of the fair European. Of all women, she was the only one who awakened in the black youth a storm of passion.—He glanced over the company, as he tore himself away from the fascinating apparition which excited in him such a tumult of emotion, and with a secret joy, he confessed to himself that no one was worthy to be placed at the side of her whom he worshipped. Again he sought out Helen, and it seemed to him as if a fiery hand pressed upon his breast, as he saw her with Vincent, who had joined her, and the Lady de Borel, who jested familiarly with both, while he stood alone, and unnoticed. His heart whispered to him: "This lady means no good to you two, and her friendship is like the flashing of a poisoned serpent's neck as it swells out its skin with the most brilliant colours, only the more surely to fascinate its victim." The thought gave him a vengeful feeling of satisfaction and joy, and yet he hated this Borel on his uncle's account, for he was not ignorant of the stories which the world told.

Sad, and yet infuriated, he turned away, and placed himself behind a pillar, where he could gaze undisturbed at Helen, and enjoy every smile, every look of her mild blue eyes. She had preserved as a woman, all that maidenly artlessness and innocence that gave her such an indescribable charm in a land where all was wild and passionate. The rare delicacy, the earnest, almost devout tenderness apparent in her eyes, her mouth, and her brow, was mingled only with an expression of anxiety and love, which excited the deepest interest and sympathy. It was a look of suffering, that faintly and touchingly played over her delicate, quiet features, and seemed dimly to veil the eye, which in the conscious enjoyment of love, beamed like the light upon a sun-bright sea. This sweet, melancholy air, and this gentle patience was heightened by her dress, which was simple, beautiful, and appropriate. A white frock veiling, and yet setting off her figure, a flower, and some strings of pearls in her hair, were her sole adorning, which consisted rather in her native grace and taste, than in art, or fashion. Fashion had now, under the Directory, just begun to revive from a long, monotonous, and a sans-culottish cynicism, and was rapidly inclining to an opposite extreme.—The Marchioness, at Helen's side, presented the picture of that luxurious imitation of an ancient Roman lady, which was first invented and displayed by the wife of Director Tallien. Nothing could easily be more attractive and romantic, than a beautiful woman in this costly array, which had become the Court dress at the Luxembourg, the palace of the Directory in Paris. A long purple robe, wrought with golden palm branches, enveloped the form, open and full, to give freedom to the figure, while the waist fitted closely, and was laced together with gold cord, or a tri-coloured sash. The hair fell in long braid over the back and shoulders, and was interwoven with strings of pearls, and glittered with precious stones. On the neck and arms, chains were worn, richly wrought, and the feet were covered with stockings of flesh colour, woven for the toes, like gloves for the fingers. Sandals, fastened by gold bands, supplied the place of shoes, and each toe was adorned with diamond rings. To complete the dress, a large red Cashmere shawl was thrown over the shoulders, the proper arrangement of the folds of which was the hardest and most admired art of the most gifted of the ladies of the mode. The Marchioness, large and voluptuous, was exactly suited to this singular costume. All eyes hung upon her, as if enchanted; the fire of her dark eyes appeared, through the consciousness of her beauty, and the delight of gratified vanity, to outsparkle the diamonds; and yet Moses was indifferent to all this display, and thought only on the still, modest form at her side. Lady de Borel was, indeed, the only one who presented herself here as a model of the latest French inventions, which had extended even to St. Domingo. The common, and by far lighter, but no less voluptuous costume, still in imitation of the ancient Romans, was the transparent gauze, which gradually came to be enriched with gold and silver work. It consisted chiefly of a small mantle of muslin, without sleeves, the arms being left bare to the shoulders, where bracelets appeared. The breast was also scarcely covered, and the legs, too, would have been left almost bare, if the exposure to the air had not rendered some covering necessary, which was found in flesh-coloured pantaloons. The scant robe, with scarcely a fold, was fastened at the waist, which was very short, by a girdle of red woollen, the hair, also, which was cut short, was surrounded by bands of red; instead of shoes, the buskin was worn, reaching half way up the calf, with points in front, and a red border, often exchanged for gold or silver fringe. Gloves were not indeed worn in France, for the Spartan custom was not quite given up there, but this article of dress was made necessary in Domingo by the sun and the musquitoes; instead of pockets, reticules had come into fashion; it was the custom, too, to bolster out the figure with a cushion, which gave the ladies the appearance of being in an interesting situation. It was the fashion, but not a whit more ridiculous than a thousand other fashions, which obtain universal sway, and pass for absolute beauty and taste, until superseded by new modes, they appear to us as graceless as they are disfiguring. Most of the white ladies on the present occasion were in this costume, and the brown and black belles looked extremely droll in their white mantles, which, scanty as they were, seemed not unfitting for the position these ladies occupied, emerging from a state of nature, and making their debu: in the world of civilization and fashion. A few only, had dared to remain more or less faithful to old customs, neither exchanging the frock for any sort of tunic, and tying up the hair in a simple Grecian knot, or appearing in curls, neither wearing it cut short, or hanging loose. Helen alone, had paid no sort of deference to the dictates of the new fashions, and the circumstance that she appeared in so simple a dress, was made a cause of complaint, not indeed, by Vincent, to please whom she would readily have changed it She was held to be inclined to sans culottism, which would allow of no ornament, only with all her simplicity, she was dressed with the greatest neatness, while the true partisans of that school accounted it true civil virtue to appear in a coarse, careless dress, with little attention to cleanliness.

It seemed that in the present company, some even of this latter class were destined to appear. The Marchioness evidently watched the door with considerable anxiety, and when now it opened, and a lady appeared in dark garments, attended by a young man, she took Vincent's hand and Helen's, and said: "I have promised you both a special pleasure, the return of dear friends and relatives. There they are!"

There was a tone of irony and malicious pleasure in her words, and she took a manifest delight in the surprise which showed itself in both their countenances. Helen's hand trembled in hers, and her colour came and went. But Vincent's brow was contracted for a moment as he looked towards the newcomers. He could not doubt—it was Blanca Blanchelande who stood before him, and the young man, who approached with a polite smile, was Armand Jumecourt, the emigrant, the enemy of the Republic, one of the most zealous promoters of English influence, the former rival, and bitter foe of Vincent.

Blanca was in nothing changed. There was the same proud, lofty figure, the same austere look, the same delicate features, exalted, yet cold. Only she was paler, and her large eyes were full of a melancholy fire, which seemed ready to break out at any moment, like a volcano. Years of sorrow had passed without impairing her beauty, or softening her principles, for her first words to Vincent breathed her old enthusiasm. She congratulated him on being the friend and companion of the extraordinary man destined by heaven to deliver the African race from bondage. Then she folded Helen in her arms, and congratulated her also on being the wife of a friend of freedom, but suddenly she quit her companions, and proceeded quickly to the middle of the saloon, where Toussaint l'Ouverture was conversing with some officers, and the Commissary Raymond. As she laid her hand upon his arm, he turned and looked with surprise at the figure enveloped in black, pale and lofty, with dark gleaming eyes fastened upon him.

"What is it that you desire of me, Citoyenne?" said Toussaint, amazed, but courteously.

She remained silent, but a blush suffused her countenance, and her eyes kindled with a strange brightness. "Yes, thou art he, illustrious Citizen," said she, at last, with an air of great reverence, "thou art he, for the sight of whom I have for long years prayed. In thy dignified features, thy high calling appears; let me kneel and bless the day on which I see thee."

A displeased, and yet not an angry look was cast upon her, as she actually made a movement to sink at his feet. The black General held her in his arms, and lightly kissed her forehead. He had been for some time accustomed to see himself flattered in every possible way, and to receive a homage such as is seldom paid to man. Beautiful women, forgot that he was black, ugly, and old, and wise and simple, foolishly hoped from him a golden age. But now he saw before him a lovely woman, in whose eyes glowed no ordinary earthly feeling, and when a voice near him whispered her name, he gazed at her with unaffected astonishment.

"This moment," said Blanca, rising, and contemplating him with kindling inspiration, "is a compensation for many earthly sufferings. Yes, Citizen General, often have I wished to see no more of a life in which true liberty is sacrificed to the passions. But two glorious stars have now risen in the heavens, to guide the misled world. In Europe there is a young hero, born like thee upon a small island, and destined apparently by his birth to an ordinary lot. But his genius was mightier than his natural relations. He snapt the chains that bound him, and at the head of a victorious army, he is bearing freedom through a world of slaves. Thou art the man in the new world, the Spartacus, who was promised us, and who can be so base and low as not to welcome thee with jubilees, as our Saviour and Deliverer!"

Toussaint received these extravagant encomiums with all due humility. Of course his pride was flattered, for in the large circle around him there was, he well knew, more than one, who thought quite otherwise, and although this homage was paid by a woman, and a known enthusiast, yet there was that in her words which found an echo in him as well as in many others. The name of Bonaparte was then a new watchword of liberty. His campaign in Italy, the rapid victories and achievements of a genius, which dazzled all who witnessed it, awakened the beautiful dream that now at last the new Messiahs had come who were to deliver the world. Noble minds hoped and believed, and the tidings went from land to land, and tears were shed and prayers ascended in palaces and huts. Domingo, too, shared in the universal excitement. But here the waves broke upon another pole which threw them back and returned them to the shores whence they came, high swelling with another name, another similar apparition, yet more mysterious, and in its way, more gigantic. The names of Bonaparte and Toussaint, alternately contended for the homage of the enthusiastic, and now, when Blanca so distinctly stated the parallel, declaring that both the protégés of liberty would, the one here, and the other there, exalt humanity, there stirred in the bosom of Toussaint, a feeling of gratified ambition, and he could scarcely control the consciousness of his triumph at the thought that there was only one man who could be compared to himself.

He led the young lady to a richly wrought seat, and after taking his place beside her, inquired with interest about her own history. Blanca related to him the history of the few last years of her life, which gave full proof of her strength of character and her enthusiasm. Her father, after a long trial, had been executed at Nantes, just as the Reign of Terror had reached its height, but so far was her spirit from being subdued, Blanca had made a pilgrimage to Paris, to become acquainted with the men whose patriotism decimated France. She still vindicated those violent men who atoned at last for their errors with their lives, and she lamented those errors as the consequence of the universal corruption with which they had to struggle. She then described the times that followed, the crowd of little minds and moderate heads that wrestled for power, and how then the confusion and tyranny became even greater and greater, how the old corruption and luxury began to appear again, how the virtuous were persecuted, the hall of the Jacobins shut, the true republicans treated with contempt, and a dissolute excess under the forms of liberty, everywhere produced licentiousness. "I have fled from that Babylon," said she, "and have returned to Domingo, to enjoy here the noble freedom which you, illustrious Citizen, have introduced into the world. Our vessel was chased and taken by an English man-of-war, and carried into the Mole St. Nicholas, but even there, among the slaves of tyranny, I found your virtue acknowledged. General Maitland was unwearied in his admiration, and he not only permitted me to pursue my way, but he provided me with an escort, in a young citizen who once belonged to the party of your bitterest enemies, who hated and resisted the Republic, but who now heartily repents his blindness. He is permitted to accompany me to seek your aid and protection."

And here she pointed to Jumecourt, who stood nearer, and bowed with the appearance of the deepest respect to the General. Toussaint considered him a moment with a penetrating look, his name made a strong impression. It was known how bravely he fought, with his uncle and the Federation of Grand-Anse, on the side of England, and how only through the assistance of this federation it had been possible for the red-coats to obtain a part of the island; but only the more flattering was it to the negro that so powerful a nobleman, a man whose hatred of him had been so bitter, and so arrogant, now stood before him soliciting his favour. At the same time he saw in him also an instrument of his future plans, and this perhaps was the reason why he bade him welcome with an air of cordiality, jested about the past, and inquired about his uncle, Charmilly.

"I have left my uncle in Grand-Anse," said Jumecourt, "where, with a handful of infatuated men, he will defend himself a while longer. They sent me to the Mole St. Nicholas, to represent our situation to General Maitland; but I found things very different there from what I expected," he added, in a whisper.

"M. Rigaud," replied Toussaint, with a quick, commanding look, "is an enemy hard to be conquered, but every one must aid in the general reconciliation, that is my principle. I have promised protection to all the emigrants—that shall not fail you. It is my wish that peace and prosperity should return, and no one shall hinder my purpose. Citoyenne Blanchelande, your father has left rich estates. I shall not forget it. I hate persecution, it must cease. I hate injustice, it must be made up. Good citizens must be rewarded. We must learn to forget how violent passions have erred; we all, I think, have much to be forgiven."

With a strange and winning smile, he bowed, and quitted the group. Blanca drew herself up with animation: "Does the Divinity regard the outward man!" said she. "Before my eyes the body vanishes. I see only the spirit of this man, who seizes so giant-like upon the heavens that the stars lie at his feet Worthy of adoration is the being, who, like this man, is a God in every virtue!"

As the General had distinguished Blanca in so marked a manner, she was instantly surrounded by a large part of the company who would certainly have avoided her, had she been otherwise received. It was a proud, happy hour for Blanca. She talked calmly, and with confidence of the events of the time, and with depth and earnestness of thought on the great topics of virtue and evil, and with a gentle sympathy she conversed with Helen, whom she had always loved. The account of the happiness of the young wife brought a soft, melancholy smile to her usually austere lips, she appeared to reflect, and to dream of a past that coloured, as with a sun beam, her own sombre pictures.

In the meantime, Jumecourt had been talking with a large, handsome negro, who wore a Colonel's uniform, and spoke with intelligence and grace about the affairs of the time.—— ——At last he put his mouth to Jumecourt's ear, and whispered:—"If you have anything to confide to the General concerning General Maitland, follow me. A wise man," he whispered still more softly, "avails himself of fortune, every minute is precious."

"Although I have no special commission," said Jumecourt, with a smile, "yet I know somewhat, and long for an opportunity to communicate it to the General."

The negro left him, with a meaning look, and Jumecourt slipped quietly after him through the crowd, until reaching the door of the saloon, he entered an adjoining room, and then into another, where the officer was waiting for him, who led him into a cabinet, in which Toussaint was walking up and down alone, and appeared to be expecting his approach. As the door opened, the General stopped, folded his arms, and turned a look of lordly authority upon the astonished nobleman. Jumecourt had been under the impression, that the winning politeness with which this old negro had just received him, was designed, in a manner to solicit his favour, and that a man like himself was too valuable a gain to the upstart, not to obtain instantly all that he might ask or desire, and in his busy brain, the young man had already collected a pretty mess of schemes. But now he found himself before that stern and awful eye, which did not at all seem inclined to recognize him, except as of equal birth. He bowed involuntarily, and his smiling assurance was lost in embarrassment.

(To be Continued.)

From the Louisville Examiner.

DUELLING.

The death of George C. Dromgoole, of Virginia, occasioned deep regret among a large circle of friends.

We knew him in other days. He was no ordinary man. His mind was unusually clear and strong, and, had no adverse circumstances occurred, he would have been an ornament to society, and an honour to the nation.

But it was in private life he charmed. So simple, so kind, so true! We never knew a more generous man; he was wholly disinterested, and knew how to sacrifice self with a grace which won him the love of friends, and the respect of acquaintances.

In an evil hour he was tempted, acting upon false notions of honour, to peril his life, and the life of another. His antagonist fell. From that hour he was an altered man; he knew no peace; and to drown the bitter thought, that he was a murderer, he sullied his soul still deeper in crime by drinking to excess! And in early life he was taken from us, a debased and self-blighted man!

Yet how like him was the last act of his life. This little paragraph below, inserted in newspapers without comment, and glanced at by the reader, possibly without thought, tells, at once, the rectitude of his intentions, and his own estimation of the depth of his crime.

George C. Dromgoole, in his will, gave all his property to the children of the individual who fell by his hand in a duel.

It has fallen to our lot, in days when we thought duelling no sin, if we could be said to have thought about it at all, to meet with many, to know well some, who had killed their men. We never knew one who lived in peace after the murder; we know only two who survive, and they are sots.

The first time we were called upon to witness a duel, was in Augusta, Georgia, in 1829. We were just entering manhood. The parties were from our native State. We knew them both well. They were stationed at their places, and at the word *fire*, the elder of the two, a man of promise and place, fell dead. We saw him, saw his brother who gazed wildly into his pale face, just now so full of life, saw friends as they hurriedly took up his body, and bore him onward to his home. And we saw afterwards the gray-haired father as he bent over that body, hot tears falling down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes, was taken away, and there was no longer happiness for him on earth!

But the survivor! Business relations brought us together; we were his attorney; and we had to see him at his home, and our house. In company, we saw no change in him; he was light-hearted, almost frolicksome in his gayety. He never spoke of the murder; by an unuttered, but well understood compact, (and how terribly did this describe the deed,) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after we found that he was fast becoming a drunkard, and scarce three years had passed since the duel ere he was stricken down in early manhood, and laid near his antagonist in the earth.

But his death! we were present at it, and never may we witness such another! That subject—so long kept sealed up by himself—so long untouched by family or friend—the murder of his school companion and neighbour, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us, and his breathing became painful, from its quick and audible action. We knew to what he referred; and endeavoured to direct his thoughts into other channels. In vain. "I could not help it; I was forced into it; could I help it?" And all this was, in duelling sense, true. He had every excuse a man could have to fight; but when so assured, he exclaimed, wildly, "It will not do—I murdered him—I see him now—I have seen him as he lay dead on the field, ever since I slew him. My God! My God!" And muttering these, and like sentences, with a shriek, such as I never heard mortal utter, he died!

Another instance. A young Scotchman came to Charlestown, S. C. and settled there. He gave offence to a noted duellist, and was challenged; fought, and killed him. He removed afterwards to New Orleans; was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared anything about it.

In 1834 or '35, he was engaged in large cotton speculations. News of a rise in price reached New Orleans, soon after he had shipped a large number of bales to New-York. If he could sell, or make some particular arrangement, he could realize a fortune. But it was necessary to go to New-York. He jumped on board a steamer, went to Montgomery, Alabama, and pushed rapidly on by land for Washington city. Over excitement, brought on fever, and he was obliged to stop in the interior of South Carolina.

Full fifteen years, or more, had elapsed since he had killed his man. For the first time, he lay on a bed of sickness. He had fever and delirium with it. And in that delirium, with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him shudder as we listened! Was his laughter, all along, forced? Had his merriment been lip-deep; of the intellect, and not of the heart? He grew better, and his physician thought him convalescent. Now and then he would start in his sleep, exclaim, "Take him off me, do n't tie his dead body to me;" but the fever had abated, and we all thought he would soon be well. He did grow better, but watching his opportunity, he went to a chest of drawers, as if for some clothing, stealthily took from it a razor, and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making the attempt upon his life!

Poor man! He knew, and had known, no peace, since the day he killed his opponent. When he thought his end near, he made the confession. "He felt," he said, "as if he was a murderer, though no one charged him with the crime!"

And our belief is, that no man who kills another ever feels otherwise! The mark of Cain is upon him, and he sees it if no other eye does.

From Clit's Advertiser.

WRITING PAPER.

I have been asked the derivation and application of the term cap paper.

Cap, as applied to paper is of modern use entirely, at least in certain parts of the United States. Not more than thirty years since I was so familiar with the phrase Foolscap, that I distinctly recollect how "cap," its abbreviation, grated on my ear upon first hearing it, as much so as "pike" for turn pike does yet.

The question is thus shifted to what is the origin of the phrase foolscap, as applied to writing paper, which has borne this so long, that its origin is lost to most persons.

The Kings of England, from Edward I. if not earlier, granted various monopolies, either for the support of Government, or to enrich favourites. One of these was the exclusive right to manufacture paper, granted by the first Charles. On the finer kinds was a species of notice of the monopoly, the royal arms of England forming the water mark, Vast sums were of course made from this exclusive privilege to make and lend an article in such general use.

All these monopolies were swept away by the Parliament which brought Charles to the scaffold, and in this particular case, by way of showing their arms to be taken from the paper, as they had already been from sign posts, public halls, &c. substituting a fool, with his cap and bells, as the effigy. This was done in 1659.

Most of the manuscripts written between that period and 1660, bear, accordingly, as a water mark, a fool wearing the dress, described as his costume in the court of the British monarchs. Cromwell, when made Lord Protector, changed the water mark by substituting a dragon grasping in his claws arrows of fire, and afterwards putting his coat of arms in its place. This still occasionally appears.

Charles II. at the restoration, replaced the royal arms, and enlarged the size of the sheet, which was much smaller than we see in modern days.

In England, paper of the size which the rump Parliament ordered for their journals, bearing the foolscap effigy, is still in existence, and the title, as in many other things, is still retained for ordinary writing paper, centuries after the reason for it has ceased, and now serves, as it will serve for ages, to designate all writing paper in ordinary use, as distinguished from paper designed to be found in the form of letters.

This last class of writing paper has been reduced greatly in length and widened somewhat to adapt it for a convenient shape in folding, and it bears its original name of post paper, applied to it from the mail or post by which letters were conveyed to their address.

So recently has the United States made its own paper, that most of our early letters written in the West, even as late as 1800, bear the impress of the royal arms. St. Clair, Harmar, Wilkinson, and Wayne's letters are all of this description.

From the British Friend.

WOMEN'S MEETINGS.

And then, also, some women's meetings were set up. I was sent for to [visit] many sick people; at one time I was sent for to Whitechapel, about the third hour in the morning, to a woman that was dying, and her child, and the people were weeping about her: and after a while I was moved in the name and power of Christ Jesus, to speak to the woman, and she and her child were raised up, * * * * And when I returned to G. Roberts's house, about eight in the morning, there came in Sarah Blackberry, to complain to me of the poor, and how many poor Friends were in want, and the Lord had shewed me what I should do in his eternal power and wisdom. So I spake to her, to go bid about sixty women to meet me about the first hour in the afternoon, at a Friend's house, the sign of the Helmet, and they did so accordingly, such as were sensible women of the Lord's Truth, and fearing God. And what the Lord had opened unto me I declared unto them, concerning their having a meeting once a week, every Second-day, that they might see and inquire into the necessity of all poor Friends who were sick and weak, and were in want, or widows and fatherless, in the city and suburbs. And so they blessed the Lord for the wisdom of God that had settled such a meeting in his power amongst them, for they saw, that all that were heirs of the power of God, were to take their possession of the power of God, the Gospel, and its order. And this brought them into the practice of the pure religion, and to visit the sick, and for the relief of the fatherless and the widow, and to see that nothing was lacking amongst them, and that they, in visiting the sick in the Lord's power and word; through it, they would have the wisdom of the Lord and of his creation, and how to minister his creatures; and by the same power to heal and strengthen with the outward things, and without them. And which they have felt prosperous to this day, and great things have been done in their meetings by the Lord's power, and very honourable it hath been in the eyes of all the faithful, yea, and commendable in the world also. And afterwards, the same Women's meetings were settled up and down the nation, and beyond the seas, in the power of the Lord, into which power no sect nor apostacy can come, but peace and unity. And the power of the Lord is the authority of all the men's and women's meetings. * * * * * * * * * * * * *

From George Fox's Epistles, in George Whitehead's Collection.—Folio Ed. p. 2. J. P.

Gleanings from Foreign Papers.

CURIOUS RESULTS OF VENTILATION.—In a weaving mill near Manchester, where the ventilation was bad, the proprietor caused a fan to be mounted. The consequence soon became apparent in a curious manner. The operatives, little remarkable for olfactory refinement, instead of thanking their employer for his attention to their comfort and health, made a formal complaint to him that the ventilator had increased their appetites, and therefore entitled them to a corresponding increase of wages! By stopping the fan a part of the day, the ventilation and voracity of the establishment were brought to a medium standard, and complaints ceased. The operatives' wages would but just support them; any additional demands by their stomachs could only be answered by draughts upon their backs, which were by no means in a condition to answer them. In Edinburgh, a club was provided with a dinner in a well ventilated apartment, the air being perfumed as it entered, imitating in succession the fragrance of lavender and orange flower. During dinner the members enjoyed themselves as usual, but were not a little surprised at the announcement of the provider, that they had drunk three times as much wine as he had usually provided. Gentlemen of sober, quiet habits, who usually confined themselves to a couple of glasses, were not satisfied with less than half a bottle; others, who took half a bottle, now extended their potations to a bottle and a half. In fact, the hotel keeper was drunk dry. That gentlemen who had indulged so freely were not aware of it at the time is not wonderful; but that they felt no unpleasant sensations the following morning, which they did not, is certainly quite so.—*Wyman's Practical Treatise on Ventilation.*

JUVENILE WIT.—A clergyman happened to pass a boy weeping bitterly. He halted and asked, "What is the matter, my little fellow?"

The boy replied, "Before, we could hardly get enough to eat of anything, and now what shall we do, for there is another one come?"

"Hush thy murmuring, and wipe off those tears," said the clergyman, "and remember that he never sends mouths without sending victuals to put into them."

"I know that," said the boy, "but then he sends all the mouths to our house, and victuals to yours."

TRADE IN GODS!—*La Democratie Pacifique* states that there is a warehouse in Paris, with the title, "Depot for African Gods!" The firm of Regis carries on an extensive business with Senegal, where there are about as many kings as mediæval Italy had princes. These African kings make war by way of a little pleasant excitement. When one of them has lost a battle he dismisses his "gods," and orders new French ones from Regis and Co. who employ artists to make them of deal, with serpents' heads, lions' manes and tigers' claws. When a Senegalian potentate obtains a consignment of new "gods," he goes to war in order to test their efficacy. Hitherto, Regis and Co. have been lucky in their "gods."

BUY A BROOM.—About a year ago, a cargo of 500 broomsticks arrived at Liverpool from a port in Germany, and, not being claimed by the consignee, were conveyed to the Queen's warehouse attached to the Custom-house. Last week one of the sticks was accidentally broken; when lo! it was found to be partly hollow, and to contain a considerable quantity of manufactured tobacco.

EXTRAORDINARY LONGEVITY.—There is living at present in Baronscourt, within seven miles of Omagh, a man named James Taggart, who has arrived at the patriarchal age of 121 years He is able to walk into Omagh, and transact business; and, what is equally astonishing, his son, who resides in Omagh has been a commercial traveller for seventy years and is now in the ninety-ninth year of his age. He retains all his faculties, and has not a gray hair on his head. He visits this town on business once a month.—*Erne Packet.*

"CAN THE ETHIOPIAN CHANGE HIS SKIN?"—In the Alexandrian correspondence of the Times, of yesterday, we find the following:—"The extraordinary